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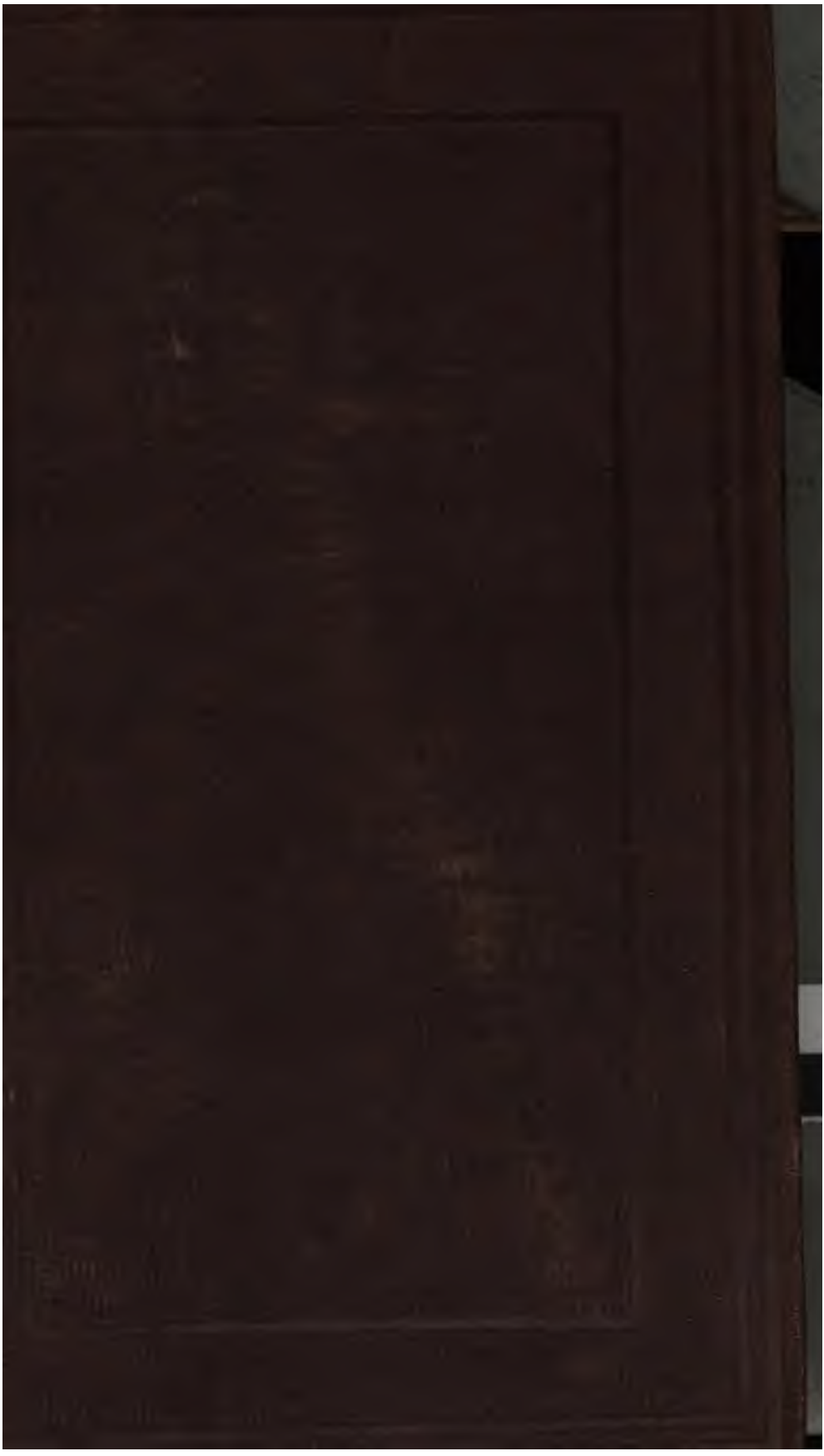

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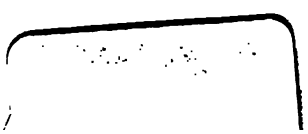

THE MYSTERY OF GOD FINISHED.

GLASGOW:

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THE

MYSTERY OF GOD FINISHED;

OR, THE TIMES OF

THE RESTITUTION OF ALL THINGS.

"Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."—Amos vii. 7—8.

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CHAPTER XX.

In the matter of regeneration or reprobation, a man makes his own choice, and God judges and rewards him accordingly. A certain portion of every man's life is always past before he makes his selection; and as a moral transaction between God and His creatures, the equity and justice of God's dealings towards men are also manifested in this stage of human existence. A man's birth into the world as a living soul in the form of a helpless infant, is an event over which he can exercise no controul, and regarding which he has no responsibility. His parents may be of royal descent, or his progenitors may have been for many generations a race of slaves: his parents may be noble and wealthy, or they may be despised and poor: his parents may have been famed for their giant powers of intellect, or they may have been despicable as intellectual dwarfs. In any case he is free from dishonour; and in like manner he can lay no claim to personal distinction, because of the adventitious circumstances of his birth or parentage. Let it be observed, that these remarks apply to the child as a moral and accountable being, and not to the earthly inheritance of which he is by his birth the heir. If a nation enact a law, bestowing the crown of the kingdom, with all its immunities and privileges, upon an

individual, and upon the heirs of his body lawfully begotten, then, except the conditions of the grant be violated by the sovereign or the heir, it would be an act of injustice were the nation to depose the reigning monarch, or attaint his heir. Men too frequently look at such questions through a glass that distorts and disfigures the real point at issue. The only sure foundation upon which to build an empire and establish a throne, has not yet been discovered by many men. There are two extremes of truth in this matter, and they who hold exclusively by either, are equally distant from a practical solution of this great social problem. There are those who worship the first beast, saying, "Who is like unto the beast? who is able to make war with him?" According to their teaching, the perfection of social happiness would be attained, if all men who dwell upon the earth were united under one political and spiritual head. There are the extreme republicans who teach what they call liberty, equality, and fraternity, and who hold that the perfection of social happiness will never be attained, until all human authority be overturned, and every man made free and equal, and all men become brethren. It is not surprising that men, justly famed for their intelligence, their talent, and their ability, should be found ranked on both sides; and they will ever continue so, until they know something personally within their own heart, and practically in their own lives, of the power of truth. The banner of political truth unfurled in the world, has two sides, and two inscriptions. Just as the one side of the banner is the converse of the other, so the one inscription upon the banner is the opposite extreme of the other. Looking at the banner with the eye of the body, no man can see

both sides at once, and read both inscriptions at the same time. When he sees and reads the one, the other is beyond his view. Thus it is with the intellects of men; one party take up their position on one side of the banner, and, having read the inscription, declare their adherence to it. Another party take up their position on the other side of the banner, and having read the inscription upon it, declare their adherence thereto. Both are confident that they are right, and so they are, in so far as their reading of the inscription is concerned; but the error of both is the same, because each pronounces the other to be wrong. To speak without a figure, when the mind reflects upon objective truth, the man cannot by any possibility be preserved from error, for he will go to one of two extremes: when the mind reviews subjective truth, the man may be very far from either extreme, but having started from the true centre of the moral system, his progress onward, whether slow or swift, will be in the form of a circle, ever widening, but at all points equidistant from the centre and the extremes: he may know little, or he may know all, but in either case his knowledge is perfect, to the extent of his attainments.

"The secret of the Lord is with them that fear Him: and the fear of the Lord is the beginning of wisdom." There is a strange opinion prevalent among men who profess to be religious, which puts asunder what God has joined, but unites the same things together in a manner most objectionable and injurious. God has joined the life that now is with that which is to come. God has joined together political and religious truth. God has joined together the church and the state. But this divine union is only accomplished in Christ. Out of Christ

they occupy an attitude of hostility to each other; where there should be harmony, there is discord; where there should be peace, there is war; where there should be union, there is division; where there should be strength, there is weakness. Men have attempted and effected the union of these things out of Christ, and wherever this has been done, the abomination that maketh desolate has been set up. "In Christ!"—these are two mysterious words, the true meaning of which affects the endless existence of every single intelligent creature. In Christ, nothing can be wrong; out of Christ, nothing can be right. Although a man cannot control the time and circumstances of his natural birth; neither add one cubit to his stature, nor make one hair of his head black or white; these are all things which do not in the most remote degree affect his real happiness. There is no influence which the properties of a man's nature, or the circumstances of a man's appointed lot, can exercise upon him, which is not exactly counterbalanced by the wise and gracious arrangements of a holy God. Jehovah's dealings with every living being now upon the face of the earth, are based upon the principles of strict justice and equity; and in so far as their moral responsibility is concerned, not even one is favoured beyond another. As an accountable being in the sight of God, the man whose dwelling is amid the habitations of horrid cruelty, is in no worse circumstances than the man who dwells amid the scenes of highest refinement and civilization. The man who lives where the gospel is unknown, is placed by God, who is his Judge, in no worse a position as to his conscience, than he who lives where the light of the glorious gospel shines. To hold any other opinion would be to arraign the Divine

Majesty, and reflect dishonour upon His holy character. To an inconsiderate mind, it may sound strange to say, that the barbarian is placed in as favourable circumstances as the citizen of a free, civilized, and christian commonwealth, in regard to the great end for which he was brought into being. The strangeness of the truth cannot affect its reality; and although it could not be illustrated satisfactorily by one reviewing it, still the fact of God's justice being inflexible, is a sufficient guarantee, that no one man living shall be able to complain of being dealt with more hardly than his neighbour. Does any ask, how can it be that the barbarian, living in the daily practice of abominable idolatries, is morally in no worse a position before God, than the man accustomed to the regular observance of those external decencies and moralities, which characterise the every day conduct of the inhabitants of christian countries? I answer, because there is only a difference in the degree of their moral depravity, it being the same in its nature in both individuals; so that, while in the judgment of men the one may be esteemed as in the depths of darkness, and the other as in the altitudes of light; still in the sight of God, he that offends in one point is guilty of all, and out of Christ the condemnation of both will be equally severe in the sight of God. The question is not, how much better comparatively is the one man than the other? It is not how much wickedness has the one committed, and how much good has the other done? Between man and man these are questions which it may not be unlawful, although it may be unprofitable to propose. But between God and man the only question is, has either man committed one act of sin? and if the reply be, that all have sinned and come short of the

glory of God, then there is but one conclusion—both are on a footing of equality in the sight of the great Judge, to neither of whom will His justice permit Him to show any partiality out of Christ. Sin has made a wide separation between God and every man. They were joined together in Adam, but by his transgression they were sundered. Commencing with Adam, down to the last human being that shall come into existence, the dealings of God have been, and shall be, uniform and exact in the case of every one, as regards his moral responsibility; while every man has had something in his natural properties and external circumstances different from all the rest of mankind. Conscience does for every man what God's prohibition did for Adam in paradise; and if a man, in obedience to the claims of his conscience, does what it admonishes him to do, he is truly serving God. The simplicity and reasonableness of what God asked from Adam, is a figure of what He has ever asked from every man. When Adam was created, he was a child, although made a man of full stature. His physical and intellectual powers were great. His knowledge of what could be apprehended through the medium of his senses was not less wonderful, for he could give names descriptive of their nature and use to every living creature, when God brought unto him the beast of the field, and the fowl of the air, to see what he would call them. Yet man's moral nature was dead; he could not distinguish good from evil, until God said unto him, thou shalt not eat of the tree of the knowledge of good and evil. In other words, man was not a free, and, therefore, was not a responsible agent, until God gave him this command. From thence, however, he became free, and the belief or disregard of what

God had said, became the turning point of his existence. God's word entered his soul, and that word became his judge. If he obeyed the word of God, which is just what conscience is in every man, it would signify its approval; if he hesitated, the word would remonstrate and warn; and if he disobeyed, the word would condemn.

Can it be imagined for a moment, that a just God will ask more from a sinful creature than he asked from a holy one? It may be said, that it is impossible for any other man to be placed in Adam's circumstances: no doubt, with man it is impossible, but with God all things are possible; and "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." (Rom. viii. 3.) "There is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) The moral extremes in the nature of God and men are reunited in Christ, after being sundered in Adam; and "God will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. ii. 4.) Any attempt to explain away this passage is futile. I have already referred to it and similar passages in which the doctrine of the certain salvation of all whom God foreknew is taught; but to restrict its application, even to them, would be wrong, as it is the undoubted will of God that all men, by which is intended every descendant of Adam, whether of the seed of the woman, or the seed of the serpent, should come unto the knowledge of the truth. While men are in this world, which is a state of probation, by the trials and experiences of which their moral nature is trained and disciplined, God is in Christ

reconciling them unto Himself, not imputing unto them their trespasses. The times of men's ignorance God has winked at; but wherever the message of reconciliation is received, its command to every man who hears it is, repent and believe. Where the message of reconciliation is not heard, conscience supplies its place, and it is only asked of a man according to what he hath, and not according to what he hath not. God looks not at the acts of a man's life, but at the state of a man's heart; for out of the heart are the issues of life. If there be in a man a willing mind, then God accepts his work in Christ. The command to Adam was, eat not of that tree; do whatever else you please, I shall not be offended, if you but keep my word in this one thing. To the man without law or gospel, God's command is, and it is written in his heart, violate not your conscience; your sins and transgressions may be innumerable, and very aggravated; you may be living from day to day in the practice of most awful wickedness; you may die as you have lived: but if your whole conduct has been the natural and inevitable consequence of Adam's first transgression, then for all that, I call you not to account: all the mischief done through the first Adam, is completely and entirely removed in the second Adam; whatever guilt or misery has been entailed upon you by your descent from Adam, is wholly and completely removed in the person of Christ, the Mediator between God and men.

The light of conscience must be very dim in the mind of a heathen idolater, but this, instead of being a disadvantage to him, is rather a marvellous display of mercy. The less the light shines, the more easy will be obedience to its requirements; and it is well known, that conscience is blunted or tender, just in the proportion that

a man's life is vicious or virtuous; so that this law in man's moral nature, in its operation, preserves a just and equitable balance between what God demands through conscience, and what man can yield in his particular circumstances. God is in every man in exact proportion to the extent that each man can bear His presence and knowledge; and what He now asks from every man in his present condition, is not more grevious than what He asked from Adam in paradise. The case of Adam is intended as a figure of the case of every man throughout all ages of the world's history; and what God has said in every heart is, be willing to do my will, and who is he that will harm you? To illustrate this in the case of a heathen, we shall suppose that his conscience says to him: thou shalt not steal from thy neighbour. The word in his mind, the idea, becomes associated with his moral nature. He may have very absurd views of honest and upright dealing; but conscience will cause him to select something as the forbidden tree: he may imagine that if by trickery or deceit he can impose upon his neighbour, and cheat him out of his property, that this is not wrong; and he may conclude, that if he but stop short of doing personal violence, and taking the property of his neighbour by force, that all will be well. The question is not, whether this man's views of morality are right or wrong? but the question simply is, what does he himself believe his conscience to say? Well, he is willing to the extent that he is enlightened, to do God's will; and he resolves he will not do violence to his neighbour, or take his property from him by force. This resolution becomes the turning point of his existence, and it brings Satan into the field of conflict. The struggle commences; Satan on the one hand acting over

again the scene in paradise, endeavours by every possible means to drive the man from his resolution; he cannot extinguish the light, for it is the light of God in the man, and that awful power belongs only to the man himself; he attempts, however, to persuade the man out of his determination, and it may be, within a very few hours after the man has resolved what he will do, Satan succeeds in tempting him to wrong his conscience, by placing him in circumstances which have had the effect of inflaming his cupidity. Even then he is no worse than Adam was when he transgressed. When Adam and Eve had disobeyed, "the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." (Gen. iii. 7, 8.) No heathen can know less of God's purpose in Christ than Adam and Eve did at this stage of their existence; and every heathen having the light of conscience can do what they did—know that they have sinned, show regret, feel ashamed, desire to propitiate God's favour, and be afraid of the voice of their conscience: and God is reasonable, He asks nothing more. As reasonable would it be to have expected Adam and Eve to believe in God's merciful purpose, when they knew nothing of it, as to expect a heathen man to believe in Him of whom he has not heard. But observe, the spirit displayed by Adam and Eve, is the spirit of every penitent, whether christian or heathen; and give the heathen, in the case supposed, the same evidence in his heart concerning God's purpose of mercy in Christ, that he received in regard

to God's will in the matter of dishonesty, and the result would be precisely the same—he would resolve to believe in Christ. The same spirit will produce the same results in every man who rules himself by it; the manner of its manifestation will vary according to the knowledge and the circumstances of each individual; but the spirit is the same in all—it is a willingness to do God's will. Let us suppose the strongest possible case for the sake of further illustration. This heathen knows nothing of grace, knows nothing whatever of the actual character of God; but the Holy Spirit operating upon the conscience, suggests to the man the idea that he may obtain mercy for his sin. It is well known that this idea does prevail among all heathens, and is embodied in their sacrificial acts of devotion to their idols. The idol they make to worship, proves that they have within them a faint glimmering of light as to the existence of a Supreme Being; and the idol must be regarded as a faithful image of their knowledge of God. In like manner, their sacrifices are a public manifestation of the knowledge they possess of the mercy of God. We shall suppose that this heathen, after his fall, resolved again that he would not any more steal from his neighbour, and that he did this in obedience to his conscience; he was then again willing to do the will of God, and the fact of his recent sin would make him more determined than ever. Satan again comes; he tempts him, and the man sins. Immediately, however, his eyes are opened; he is again ashamed; he repents; the idea of mercy is suggested; he hopes to obtain it. This will continue to the end of his life; it will be one course of temptation, sin, and hope for mercy; the only thing which must not fail is a willing mind to do the will of God; and is it not

evident, that in this way God teaches that heathen; for at every new transgression, his idea of God's mercy must be greatly enlarged, until at last it becomes completely associated with his moral nature. The willingness to do God's will, the sin against God's law, the repentance, or shame, or trouble, followed by the hope of mercy—these are a three-fold cord, which cannot easily be broken. Take away any one of the three, and there will be an end of God's dealings or teaching. Take away the first at any stage of the man's existence, and let him cease to be willing to give ear to conscience, to do God's will, and his becomes the state of a lost spirit, from which there is no recovery. Take away the second, and the man's moral nature would remain untrained and untried. Take away the third, and as in the case of the first, he becomes an impenitent and hardened spirit; the heathen in such a case sins without law, and shall perish without law; and he is as truly guilty of despising the mercy of God, as one who tramples under foot the blood of the Son of God.

The process of regeneration or reprobation has been the same in its nature in all hearts from the beginning, and will continue so until the end. The means of its accomplishment have varied according to the knowledge and the circumstances of the individuals tried; but in every case each may be said to be placed in precisely the same position that Adam was in paradise, so that in the fulness of the time, the equity and the justice of Jehovah will be revealed. Among christians the process is in no respect different from the supposed case of the heathen. In order to the regeneration or the reprobation of any man, conscience must be awakened within him; God must speak to him; the word must enter his mind.

The message is a very simple and intelligible one. The preacher proclaims the truth, or in some other way the idea enters the man's mind that he is a sinner, and needs mercy. He is told—God will forgive you in Christ. His case is actually more favourable, and his position more advantageous than Adam's was; and what is asked is so much less as to require the aid of a moral microscope to discover any thing at all. In fact, God says, will you be saved? and when that fails, He reiterates times innumerable within the man, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die." (Ezekiel xxxiii. 12.) When all remonstrance fails to move the obstinate impenitent; when he has repeatedly despised the mercy of God, offered as it has been to him freely and unconditionally; before giving him up, the scene which was witnessed as Jesus came near to Jerusalem, and beheld the city, is re-enacted; and it is as if the compassionate Redeemer wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." (Luke xix. 42.) "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii. 31, 32.) There shall be none condemned except those who commit this sin; and it is the sin of every one, Jew and Gentile, christian professor and heathen, who

despises the mercy of God, and does despite unto the Spirit of grace. From Cain, the first blasphemer against the Holy Ghost, down to the last, the spirit in each is the same: if they hold the truth in their mind, it is in unrighteousness, and they love it not. So far from being penitent or asking for mercy, they peremptorily refuse it when offered to them. Theirs is the spirit of the devil; and they are said to worship the beast which Satan has set up in this world. They of their own will choose darkness rather than light; they perform an act of homage to the spirit of wickedness, and extinguish voluntarily, with premeditation, in spite of the strivings of God's Spirit in their minds, the light of life within them, which is their conscience: and from henceforth, such is their awful malignity and hatred of the light, if it shines in others around them, that like Cain, their countenances fall, and if they have the power, they possess the will to kill God's witnesses. It is not possible to renew them, and that is a strong expression; and explains how God's anxiety for their salvation is in perfect harmony with their destruction. If they could be saved, if it were possible to make them willing to accept of mercy, it would be done; or if not done, there would be something to trouble believers even in heaven. But this is the mystery of iniquity; angels and men in whom works the spirit of disobedience, not given them by another or inherited by descent, but of their own choosing, each having deliberately formed his own will in opposition to the will of God: all who have done so have committed the sin against the Holy Ghost; have sinned wilfully after receiving the knowledge of the truth; and such are in a state so terrible, that it is not possible, even with God, to renew them; even with that

God with whom nothing is impossible but two things, and these are the countenancing of evil, and the infringement of the will of any creature without destroying it. What a solemn, what an awful thought—a selfwill, an obstinate will is beyond the control of God Himself. God can restrain its visible manifestations, and He can also overrule all its acts which it does not please Him to restrain, and He makes even the volitions of wicked angels and men to praise Him; but the will itself he cannot control, for it is the spirit of the man; and if God exercised His power at all, the effect must be the annihilation of the man's will. Fallen angels and impenitent men must either be allowed to live in rebellion, under external restraint, or they must be destroyed: their doom must be either utter annihilation or endless torment. The Scriptures seem to favour both ideas, and here again the sword of truth is two-edged. They are said to go away into everlasting punishment; and they are also said to be punished with everlasting destruction from the glory of the Lord, and the presence of His power. It is said, their worm dieth not, and the fire is not quenched; and it is also said, they shall be burnt up. It is said, the third part of ships were destroyed, and the third part of the moon was smitten, which signifies the third of mankind; and yet it is also said, there shall be a resurrection of the just and the unjust. It is said, the rich man lifted up his eyes in hell, being in torment; and it is also written, that the Judge shall say, bring hither mine enemies which would not that I should reign over them, and slay them before me.

Godliness, although a great mystery, has a centre; the two-edged sword of truth, in relation to it, meets in Christ; and all the mystery of godliness can be

made plain when viewed in His incarnation. The great mystery of godliness is a sovereign will made a submissive will; and through that wondrous mystery is accomplished another effect, the mystery of which is equally great; rebellious wills are made sovereign wills by first becoming submissive wills. The manner of the accomplishment of this is taught in the symbols of bread and wine used in the observance of the Lord's supper; and the case of the disciples journeying towards Emmaus, when the Lord drew near and went with them, is a practical illustration of it; for although He walked with them, their eyes were holden that they should not know Him. They were able to relate all that happened unto Jesus at Jerusalem; they trusted He would have redeemed Israel, and they had actually been told that Christ was risen from the dead. Still they believed not; and beginning at Moses, and all the prophets, Jesus expounded unto them in all the Scriptures the things concerning himself; and as He talked with them by the way, and while He opened to them the Scriptures, their hearts did burn within them. They drew nigh unto the village, whither they went, and Jesus made as though He would have gone further. But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them. Now, this is a most perfect illustration of the way in which Christ presents Himself to all men. This is what is elsewhere called the knocking at the door of their hearts, the opening of their understandings, that they may understand the Scriptures. It is not the opening of the heart that Christ may enter, for that can only be done by the man himself from within; but it is the knocking at the door demanding his attention to the

things that belong unto his peace. Christ makes as though He would leave them, but they begin to feel that it is toward evening, and that the day of mercy is far spent; they begin to think that the harvest is past, and the summer ended, and they are not saved. In short, they are concerned, and although the truth is still before their minds, as objective truth, they constrain the word, they take hold of it, and it abides with them. Thus a movement is made within the man, he cries, what must I do to be saved? Christ immediately enters and tarries with him. They set meat before Him, and He sits down to eat; this is descriptive of Christ's taking part of flesh and blood, the nature of sinful man, without its moral defilement, but carrying all the burden of man's iniquity. He takes the sinner as he is; He comes in and sups with him; and He carries away all his sins into the wilderness. After, or rather during the time the man is thus entertaining Christ,—and, oh, remember it is a great entertainment to the Saviour, to be constrained by a heart-stricken sinner, even at the close of his day of mercy, to come in and abide with him—when the prodigal is yet a great way off his Father sees him, and has compassion, and runs and falls upon his neck and kisses him—then Jesus takes bread, the symbol of His broken body, and blesses, and breaks, and gives to the man. In other words, whenever the sinner feels an earnest desire, and becomes willing to accept of mercy from God in Christ, the Spirit is outpoured, and immediately the man's spiritual vision becomes clear; he knows Christ, and no longer does he believe because of what another has told him concerning Jesus, but he believes because he has heard the voice of Christ for himself; and whosoever knows the Scriptures, and is

intellectually enlightened in the truth, and yet has not the Spirit of Christ, is none of His. The belief of objective truth is the faith of devils, who believe and tremble; it is a faith without works; and just as the body without the spirit is dead, so faith without works is dead. The belief of subjective truth is saving faith, which worketh by love, and is the victory which overcometh the world, and men take knowledge of them that they have been with Christ. Jesus is the vine, believers are branches united to the vine; and they who are united to the Lord are one Spirit. The fruit of the vine cheereth God and man, and the fruit of the Spirit is thereby represented in the wine of the communion, which is love, joy, and peace. They who are thus made willing in the day of God's power, eat the flesh and drink the blood of the Son of man. Consider then the grace of God, who though He was rich became poor, that we through His poverty might be made rich. He became man, like unto flesh and blood, that He might elevate man and make him like unto God. Satan's lie at the beginning becomes God's truth in the end. He inflamed the lust of Eve by insinuating that she would be as God if she would do what he suggested; she did it, and the result is now known to be, that she will become like unto God. God left His throne and descended to take up with Him again to that throne when He ascended, all who partake of the Spirit of Christ. The sacrament of the Lord's supper is a threefold figure of the great redemption. It represents and commemorates the death of Christ, His body broken and His blood shed for the remission of the sins of many. It represents the manner of the application of that death to every saved sinner; the eating of the bread and the drinking of the wine teaches,

that just as a man, in order to sustain his body, must take food, which he must eat and digest, and thus incorporate what he takes with his flesh and blood; so spiritually he must do the same; feeling hunger and thirst, he must take and eat, and associate with his moral nature the divine nature, and thus become one Spirit, united to the Lord. Just as Christ took bread and brake, and gave unto the disciples, so He offers His Spirit to every one that hears the gospel. The disciples could have refused the bread; so may men refuse the Spirit. The disciples received the bread and eat it; so must every man receive, take when offered, the Spirit of the Lord, or he is none of His. The bread and wine further prefigure the final and eternal union of Christ and believers in one spiritual body, which is typified by the bread, and preintimates the joy unspeakable and full of glory which shall then be felt mutually by the Lamb and His wife, God and men, one in Spirit; the joy it shall occasion being typified by the fruit of the vine, which cheereth God and man.

Godliness is a great mystery; iniquity is but a mystery. The union of Christ and His church is also a great mystery; the union of the dragon and the beast, the mother of harlots, is but a mystery. Having received an explanation of the great mystery of godliness, may there not also be vouchsafed an explanation of what is not great, the mystery of iniquity. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at

my word. He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations. I will also choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." (Isa. lxvi. 1—4.) This passage is descriptive of the great mystery of godliness and the mystery of iniquity. The house of God, the place of his rest, are those that are poor, conscious of their moral wretchedness; and of a contrite spirit, sorrowful because of sin; and tremble at God's word, become personally concerned about salvation, desire mercy, and accept it when it is offered. The synagogue of Satan are they who have chosen their own ways, and their soul delighteth in their abominations. When God called, none of them did answer; when God spake, they did not hear; but they did evil before His eyes, and chose that in which He delighted not. "Their heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. xiii. 15.) Because of these things God saith, "I also will choose their delusions." In the instance of popish purgatory, we found this saying verified; popish transubstantiation will be found another verification of it. Christ's appointment is a figure of His own descent from heaven, and His ascent thither again, taking with Him, from this

scene of moral confusion, all His people. Satan's counterfeit has been chosen by God, and is a figure of man's daring impiety, in opposing and exalting himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Christ's appointment is a threefold figure; so is Satan's counterfeit. Christ's appointment is a figurative commemoration of the humiliation and obedience unto death of the Son of God. Satan's counterfeit is a figurative commemoration of the exaltation and spirit of disobedience of the son of perdition. Christ's appointment is a figure instructive of the manner in which men become partakers of the blessings of salvation; they ask and they receive the Spirit of Christ. Satan's counterfeit is a figure instructive of the manner in which men expose themselves to condemnation; they refuse the Spirit of Christ; they put away the cup, which is the communion of the blood of Christ; they make themselves trees twice dead; dead in their moral nature because of sin; but dead a second time, and this second death is suicidal; they kill themselves; they are not branches of the vine, because they refuse to be united unto Christ, therefore their fruit withereth. Believers join themselves to the Lord, and become one Spirit, fruitful unto good works, of which the bread and wine are figures; the impenitent, choosing their own way, and delighting in their abominations, unite themselves unto a harlot, and become one body, a putrifying mass of moral corruption, of which the blasphemous teaching of transubstantiation is a perfect figure, and the abolition of the cup a most significant sign. They actually say that the wafer is God and man: they have exalted themselves and made God poor

in a figure through that exaltation; but the wisdom of Jehovah has chosen their delusion; and the popish mass is a most instructive lesson, teaching the effect which is produced on every one who worships the beast; they cut themselves off from the fellowship and communion of the Holy Spirit, and become wells without water, ungodly men, turning the grace of God into lasciviousness, and denying the Lord God, and our Lord Jesus Christ; filthy dreamers, defiling the flesh, despising dominion, and speaking evil of dignities, and what they know naturally, as brute beasts, in those things they corrupt themselves. Christ's appointment, the breaking of bread, prefigures the manner in which believers shall be prepared for glory, even by the possession and searching of the Scriptures. Satan's counterfeit prefigures the manner in which self-willed spirits become meet for the blackness of darkness for ever. They put away the Scriptures; they do it of their own accord; the external prohibition of the circulation of the word of God by the church of Rome, is but a sign of the inward act of every worshipper of the beast; he despises the truth. When God called, he did not answer; when God spake, he did not hear: the gospel is hid to them that are lost, because they have wilfully shut their eyes. Why does a worshipper of the beast in a protestant country not read his bible? because the church tells him not to do it. Why does the church obtain power to tell him not to read his Bible? because he hath said in his heart to God, he will not do it. No man, be he priest or pope, can actually control another man's will; but impenitent men are so grossly inconsistent, that while they oppose and exalt themselves against what they know to be God's will, they complete the mystery of iniquity

by pretending (for it is not a reality) submission to a man's will; in other words, they wilfully and knowingly disobey God, who searches the heart and tries the reins of the children of men; and in their hardness of heart they imagine that if they pretend obedience to the church externally, they may riot in every species of iniquity, and wallow in the mire of moral pollution. In them the works of the flesh are manifest, and they delight in them, and have no fear of God before their eyes: they are one body with an harlot; and the fruits are, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. v. 19—23.) Be not deceived, all are not Israel that are of Israel; many say they are christians, and are not, but are the synagogue of Satan. There are many who have not bowed the knee to Baal among the adherents of the church of Rome; and there are many worshippers of the beast among those who profess the true religion. Let every man examine himself; the evidence is within him. Know ye not that ye are Christ's except ye be reprobates, except ye despise the mercy of God in Christ. Each worshipper of the beast receives a wafer, which he believes to be verily the divinity and humanity of the great Redeemer; which he eats in this belief. There is neither the breaking of bread nor the drinking of the cup in Satan's synagogue.

God has chosen their delusion, and has made it illustrative of their great wickedness in forsaking the fountain of living waters, and hewing out to themselves cisterns, broken cisterns, that can hold no water. Every worshipper of the beast refuses submission to the will of God, and opposes and exalts himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that He is God. God is known both as sovereign and submissive in His will; for He humbled Himself, and became obedient even unto death. The worshipper of the beast is a rebellious will; and through disobedience opposeth and exalteth himself above all that is called God. All such are clouds without water, carried about of winds, which are wicked spirits; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. They have changed the truth of God into a lie. Satan in tempting our first parents was caught in his own snare, and what he said, knowing it to be a lie, God changed into a truth. God revealed that truth under a threefold figure, and that truth Satan has again changed into a lie. His first falsehood was, that man could make himself as God. Jehovah changed that lie into a truth, and taught men how that by being fellow-workers with God they would really become partakers of the Divine nature. Satan comes again; for falsehood is a monster, and he is not ashamed, when he reappears under the gospel, to say the very opposite of what he said in paradise; for he now finds his lie was God's truth, and because it is so, he must, if he can, change it again into a lie. Having caused the first death of every man by the first lie; he causes the second death of every man who chooses his delusion,

by the second lie. By the first lie, every man's spirit became a disobedient spirit, and by the belief of the second lie, man exalts himself above all that is called God, and is taught under a figure, by the blasphemy of transubstantiation, that he needs no mercy, and that the offer of salvation is an insult to his noble and dignified nature. It is as if Satan had said, you are already as God, knowing good and evil; besides yourself there is no God, and this the fool saith in his heart. Did you really think that the one offering of Christ on Calvary, in which you took no part, could save? No such thing: you must kill the Lamb of God for yourself, with your own hands: and as you seem to have some idea that all is not right with you, just take this wafer, believe it is your God, for it really is God; it has been transubstantiated; what was a corn of wheat, ground and mixed with water, has been changed, and you now hold in your hand that very Redeemer, God and man, Christ Jesus, in whom you pretend to believe, eat it up, and thus you will crucify afresh the Lord of glory, and put Him to an open shame; but in doing so you will obtain all the salvation and life which you need or desire. The worshippers discredit their senses, and why? "because they received not the love of the truth, that they might be saved. And for this cause, God has sent them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 10—12.) In paradise Satan said, believe me, and you shall make yourselves gods. In the mass, Satan says, you are as gods, believe me; and you shall be able each of you to make this wafer the eternal God; and all who receive every such wafer, receives the eternal Redeemer, living,

but again sacrificed in the mass. This is the woman, "having a golden cup in her hand full of abominations and filthiness of her fornication, full of names of blasphemy. And upon her forehead was a name written, (and he that runs may read it,) MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Rev. xvii. 4, 5.)

The two apocalyptic beasts represent all men to whom God's will is made known in their conscience. The origin of all is the same, they are the lineal descendants of Adam. Their present history is diverse, and their future destiny is as widely asunder as the east is distant from the west. There was no external influence brought to bear upon any one of them, that could have constrained him in opposition to his own will; and there was enough done for each one of them to render him wholly inexcusable, if he refused obedience to God's revealed will. There is the objective knowledge of God's will, coming to the man from without himself, and appealing to his intellect and understanding. The belief or disbelief of truth presented in this form, neither regenerates nor reprobates the man. Peter and John, believing what they saw at the sepulchre, was the belief of objective truth. The case of Zacharias, the father of John the baptist, when he believed not the statement of the angel who announced to him the answer to his prayers, and the birth of a son, was the disbelief of objective truth. Had an angel appeared to Peter and John, and told them that the Lord was risen, they would not have believed either, because although Christ had told them before His death, that He would rise again, they believed not the saying. Zacharias

afterwards believed what the angel said, when the event took place; so that his unbelief was of a kind, that further external evidence would convert into faith. This is the purport of the saying of the father of the child possessed with a dumb spirit, when he said with tears, "Lord, I believe: help thou mine unbelief." (Mark. ix. 24.) As if he had said, Lord, I am willing to believe, enable me to grow in grace and in the knowledge of our Lord Jesus Christ. The belief or disbelief of objective truth is that which a man cannot believe until he sees it, and cannot deny because he sees it. The intellect, the understanding of a man, occupies the same relation to the mind that the eye does to the body. If, therefore, the eye or the intellect be single or clear, the whole mind shall be full of light. But if the eye or the intellect be evil, dead in sin and darkened, then the whole mind shall be full of darkness. By nature all are the children of wrath, dwelling in intellectual darkness; the truth of God entereth the mind, and it giveth light. The strong man armed kept his palace, and his goods were at peace; but a stronger than he came upon him, and overcame him, and took from him all his armour in which he trusted. In order to regeneration or reprobation, a man must be set free, and his mind enlightened in the knowledge of the truth. There is the subjective knowledge of truth, originated within the man himself, and the belief or disbelief of this regenerates or reprobates. This knowledge comes through the intellect, by the word, and is the work of the Spirit of God; or, as in the case of the heathen, it may be the internal work of the Spirit alone. They who worship the first beast are all of them unbelievers of subjective truth. The case of each

man is exactly similar in its nature, although diversified in its circumstances and manifestation. The scripture history of Balaam illustrates the true cause, the real origin of the destruction of all who die the second death. The elders of Moab, and the elders of Midian, came to him with the rewards of divination in their hand, saying, "Behold, there is a people come out of Egypt, which covereth the face of the earth; come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balac, Get you into your land; for the Lord refuseth to give me leave to go with you." (Num. xxii. 11—13.) Observe, it was not in regard to any one commandment of the moral law, in its observance or breach, that Balaam was tried. Neither was it concerning the performance or neglect of any social or relative duty of universal obligation. It was an event in the providence of God which had never happened before to Balaam, nor since to any other. The external circumstances in which each man is tried, are as various as the individuals themselves; but the internal state of the mind is the same in every case. God comes to Balaam, without being asked, and informs him so clearly and distinctly of what He will have him not to do, that Balaam himself is constrained to yield an external obedience. The case is exactly Adam's in paradise. God did not command Adam to do any thing at all; He only required a negative obedience, for He said, thou shalt not eat of the tree of the knowledge of good and evil. God said unto Balaam, Thou shalt not go with them; and as in Adam's case, He gives

the reason why Balaam should not curse the people; He tells him they are blessed. Balaam is not commanded to go and enter into conflict with the enemies of Israel; but it is simply required of him that he let God's people alone; and to persuade him to do this, he is told he cannot curse them. His apparent compliance at first proves that he knew perfectly the mind and will of God, and also shows how a man may have the form of godliness, while denying its power. "Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come, therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." (Num. xxii. 15—18.) Balaam acted hypocritically when the first messengers came to him; and God, who searcheth the heart, knew what Balaam's will was; therefore, the second messengers are sent to unmask his hypocrisy. Balaam still pretends great reverence for the will of God; and this is the awful character of every man who receives not the love of the truth; he first darkens his own spirit, and then to aggravate his iniquity, he attempts to deceive others by a feigned obedience to what God says. Balaam's refusal to go the first time, proved that there was no ambiguity or obscurity in the manner or matter of God's revelation to him. His reply to the second messengers, proved that he knew he could not do what Balak desired; for "I cannot go beyond the word of the Lord my God, to

do less or more;" and that word was, "thou shalt not curse the people: for they are blessed." The way of the natural serpent is not more subtle and tortuous, than the way of Satan's spiritual seed. From the first intimation made to Balaam, his will was opposed to God; but even a rebellious spirit is ashamed of the blackness of his darkness, and when he can, he transforms himself into an angel of light. Balaam knew what God desired him not to do; he knew he could not do what Balak wished him to do; and it may be asked with surprise, what could have influenced the man vainly to attempt to oppose God, and please Balak? This view of Balaam's conduct exhibits in a clear light the unreasonableness, and the daring obstinacy, of all who perish. Without the man, there was nothing to move him to disobedience, but every thing to dissuade him from it. Conscience and reason were fully armed with weapons not less mighty than the word of God within the man, and the knowledge of the utter impossibility of the accomplishment of what he was forbidden to do. God could not have done more than was done to prevent Balaam's disobedience and ruin; and Balaam could not have been placed in circumstances more favourable in order to his compliance with the command of God. What was the turning point of this transaction? what determined, and who fixed irrevocably Balaam's eternal destiny? It was not the inscrutable decree of God; it was not the want of knowledge; it was neither the reward nor the suasion of Balak. These were all external circumstances, brought into existence, not to overwhelm, or even tempt or seduce the man, but to try him, to prove his spirit; to give him an opportunity of showing what manner of man he was. What decided Balaam's course was a self-will:

he knew the truth, but he received it not; he rejected it, he despised it; and why? not because he was overpowered by superior force, but because he loved the wages of unrighteousness; he chose his own way rather than God's will, and that when so situated, as to render his condemnation just. His pretending to consult the mind of the Lord, when he was determined to disobey God's command, was a solemn and impious mockery. Imagine the case of a subject, whose king said unto him, do not this thing, replying, I will do it, but waiting his opportunity to commit the act of rebellion in a way that would save himself from shame and injury, while it was treason against the monarch, coming again into the presence of his king, in the spirit of a rebel, and repeating his determination to oppose and exalt himself against his sovereign, and yet pretending to ask that king if he would allow him to do what would be virtually the monarch's deposition. This is the case of Balaam, and the case of every lost man, without exception. God knows the heart, and no external appearances can impose upon Him; and if a man wills not to do the will of God, he insults the majesty of heaven, and blasphemes the name of God, when he returns in form to ask Jehovah to allow him do what he already knows perfectly it is God's will that it should not be done. A meek man like Moses, may pray earnestly for what God will not do to himself; and a faithful man like Paul, may pray even three times for deliverance from trouble, and yet be denied: in such cases, the petitioner is willing to do God's will; and while he prays once and again and a third time, being each several time distinctly refused, in his heart he says, Father, not my will, but thine be done. In his case there is necessity for the prayer to be oft

repeated, for he is in great anguish and tribulation, either of spirit or body, and probably both. His sorrows extort from him his cries for deliverance, but in his heart there never falters or wavers the willingness of a spirit submissive to God. A good man may do externally many things which he knows full well to be acts of disobedience and transgressions against God, but in his heart there is a readiness to respond to every command of Jehovah; yea, he strives to acquaint himself more and more with the will of God, because it is his delight to do it. To him, the thought of cherishing a purpose, even ignorantly, contrary to the will of God, gives exceeding pain; and his constant endeavour is, by earnest prayer for the enlarged influences of the Spirit; by diligent searching and careful study of the Scriptures; by a patient review of the dealings of providence to himself and in the world around him; by every possible means within his reach: his ceaseless practical cry unto God is, "Lord, what wilt thou have me to do?" Yet this man sins; and the Scriptures record for our admonition and warning, that the men who were most according to God's own heart within, were often most like the devil without. Let all men tremble; let every man examine himself, and disregard in this matter, the judgment of other men. You may be willing to do the will of God, and yet fall into heinous transgression; but if you are grieved and sorrowful, and resolve not to sin again, yours is not the sin of an impenitent and rebellious spirit, neither is it the blasphemy against the Holy Ghost; but in such a state of mind, you must grow in grace and in the knowledge of our Lord Jesus Christ; you must be in your own experience becoming more like unto the Son of God. If this be so within any man, if he offend

seventy times seven times, and always repent, God will forgive him; and they who teach otherwise, and who by the exercise of church discipline—a human invention—would seek to embitter and wound still more deeply the broken spirit of a good but sinful man, prove themselves personally and practically ignorant of the mysterious working of the grace of God which bringeth salvation.

The state and the conduct of Balaam were very different. The peculiar aggravation of his sin consisted in the cool, deliberate, and methodical way he went about it. A good man willing to do God's will might have been tempted to disobey it, and at once go with the messengers, but the act would no sooner have been done than he would have repented. Balaam, however, determines within himself and says in his heart, "I will go:" I care not for God; but I see there is some danger in the way, and I will just wait my time, making an ostensible merit of what I know to be an imperative necessity; probably my conscience may at another time be less troublesome to me, and there may be a change of circumstances favouring my design; be this as it may, I am quite determined, if I can, to oppose God, and show him that my will shall never consent to obey His will; but I must take great care to preserve appearances, so that no one can say I am a rebel. I shall do all under the guise of zeal for God, and in this way I will accomplish my own will in opposition to His will. When messengers came the second time, Balaam acts upon his impious determination, and he goes to God. He is now determined to go with the men, but he would like to have God's sanction. He did not say, Lord not my will, but thine be done, but he said in his heart, I will not do thy will, Jehovah, submit to mine. This is the

mystery of iniquity!—Mark what follows: "God said unto him, If the men come to call thee, rise up, and go with them." (Num. xxii. 20.) Had God changed His will in accommodation to Balaam's? Did the immutable Jehovah manifest even the shadow of turning? By no means. What then is the explanation? It is an appalling truth, but it is nevertheless true, that the will of the creature opposed and exalted itself against the will of the Creator, and that in spite of God. It was not possible to control Balaam's will; he resolutely determined that he would not be willing to do God's will; and God could not make Balaam willing against his will, without destroying that will. He not only opposed God's will, but he also exalted himself above all that is called God; for God, while He is Sovereign, leaves every other intelligent being free. Balaam's will was not only sovereign within himself, which God desired it to be, but it influenced him deliberately to plan, and so to act, that if he could, he would have made God's will subject to his own will, while that will was in opposition to God's will. There are but two ways in which the impenitent spirits of men can be dealt with,—their free volitions must be permitted, or they must be destroyed. The nature of a man's will proves this to be a truth beyond all controversy. This further explains those parts of Scripture in which God is represented as hardening men's hearts, or giving them power to do wickedly. God's presenting subjective truth to Balaam's mind was the occasion of the manifestation of his hard heart: the hardness of heart was not produced by God, neither by the word of God, but it was Balaam's own choice. God gave Balaam permission to go with the men, and thus do wickedly; but God did not approve or sanction

Balaam's conduct, on the contrary; "God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him." (Num. xxii. 22.) This means that God's Spirit was striving and remonstrating with him, and warning him of his danger.

In either regeneration or reprobation all that is asked or permitted, is the free volition of the man, without which he could not be a responsible or accountable agent. Upon the willingness or unwillingness of a man to do God's will, rests and turns his eternal destiny. If he be willing, still he can do nothing, actually, and literally, and absolutely nothing without Christ. He cannot think a good thought, he cannot do a right action without Christ. Every man can will to do what he knows to be the will of God, and the moment he does so the Spirit of God enters beneath the surface of his heart, and then not by his own power, but by the imparted power of the Spirit—the free gift of God—he begins to endeavour to do what he is willing to do. He will fall many a time, but as often as he falls he will rise again. From the moment he is willing he becomes one Spirit with the Lord; he has dwelling within him the mind of Christ, so that he can never again speak or think of the agency of the Spirit as something different from himself, or of his own exertions as something apart from the Spirit. Henceforth the Spirit of the Lord and the spirit of the man are one; and thus united, the conquest of the man's feelings, desires, pursuits, pleasures, and whole nature begins. He is fully conscious of his moral accountability, and balances in his thoughts the consequences of his conduct, as one who must appear at the judgment seat of Christ. He is equally sensible

of his perfect freedom; for he now feels that where the Spirit of the Lord is, there is liberty. Although united to a body of death he begins to abhor sin in his heart, and just because he loves righteousness and hates iniquity, he strives, with ever increasing diligence, to subdue the sinful propensities which are ever at work within him. He becomes in his own eyes a grievous contradiction, and he feels as if there never could have been a man so wicked as himself, and yet possessing so many moral advantages. Trials and afflictions come fast upon him. They come often so connected with particular acts of his life known only to himself, but offensive to God, that he imagines the judgments of heaven are overtaking him; he is thus driven to take refuge entirely in the mercy of God in Christ. He may have been many months perhaps more than one year, in a state of mind halting between two opinions, as to whether he has any thing to do in God's sight to warrant him to hope for mercy, or whether it is freely and unconditionally bestowed. Many are the reasonings in his mind, but his conclusions are vague and indefinite. He searches the Scriptures daily, but he finds there is a vail upon them which has to be done away ere he can see the light clearly. He wearies for the return of each successive Sabbath; and he wonders, and he hopes while he wonders, if the preacher will treat upon that subject which is personally so interesting to himself. He goes up to the sanctuary from sabbath to sabbath to break bread, that is, to be fed by the manna which cometh down from heaven—the preached gospel. His progress is slow, but he feels as if he were advancing in the knowledge of the truth. It occupies a considerable time, in every case, to train a man to have faith in God through

Jesus Christ. The period which elapses from his first being willing or concerned in his heart about pleasing God, until he believes fully and firmly in the free mercy of God in Christ, is a dark and dreary passage of his life; he is passing over where the two seas meet—the ocean of divine mercy, and the ocean of divine wrath—the waves are tempestuous, and his hope, the anchor of his soul both sure and steadfast, has not yet entered into that within the vail. After toiling all night, and making little way, the dawn appears; but with it his troubles are but increased; for he sees something more of Christ by the greater light which now shines, and his opinion of himself becomes so bad that it seems as if the Saviour would pass him by. Filled with a feeling of utter helplessness, oppressed with a sense of unutterable wretchedness, in the inward anguish of a willing but hopeless spirit, he cries, "Lord, be merciful to me a sinner." He casts himself as he is, conscious of his vileness and wickedness, and he trusts altogether and unreservedly in the free mercy of God through Jesus Christ. His faith fully formed becomes an infant of days; this act of the mind, the unconditional surrender of the soul to Christ, to be wholly saved by Him, is the birth of faith within the man; and being justified by faith, he has peace with God through our Lord Jesus Christ. His willingness to be saved having been thus tried and found genuine, then begins the trials of his faith, and these continue without intermission until the end of his life. He learns to glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in his heart by the Holy Ghost given unto him.

His work is a personal work; in every conflict he acts as if he were alone, but he feels as if the Father were with him. He keeps steadily in view the great recompense of reward, and he anticipates, many, many a time, that day when casting his crown at the foot of his Master's throne, he shall with joy exclaim, "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou wast slain and hast redeemed me." The only desire in the heart of the true believer is to glorify Christ; he will do any thing, he will suffer any thing, even death itself, for the honour of Him who loved him, and gave Himself as a ransom for him. His thoughts are so absorbed with deep concern about his Master's work, and the glory of his King, that he has no inclination to think of himself at all; he is entirely emptied of self and filled with Christ. Would that every man were a christian! The time is near when this shall be so; but one trembles to contemplate the great tribulation through which this glorious result can alone be achieved. A world of men emptied of self and filled with Christ! A world of men unconcerned about themselves personally, but all anxiety for the glory of God, and the happiness of every other man! Such a world who would not wish to dwell in? who would not rather live in such a world than die? Oh, be willing to do the will of God, for be assured there be some now standing upon the earth, who, if they believe, shall not taste of death until they see the kingdom of God come with power. When the final consummation comes, and the church is received up into glory, what a happy day that will be. The saints shall say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Psalm cxv. 1.) The wonders of redeeming

grace who can declare? who are these that thus cry and praise God exclusively? Are these the men who were buffeted, and persecuted, and who endured many things for righteousness' sake, when suffering for well-doing? Are these the men who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb? How does it happen that with such unmistakeable marks of personal merit upon them—such emblematic signs of personal triumph in their hands and upon their heads; who can explain the mystery, even the great mystery of godliness displayed in this scene; men who have wrought out completely their own salvation; men who have fought a good fight and kept the faith; men many of whom have endured unto death striving against sin; how comes it that these have forgotten, and do wholly overlook their faith, their toils, their labours, their sufferings, their mental anguish and moral conflicts, and actually think and speak of nothing but the glory of Him who sat upon the throne and the Lamb? It is because they are emptied of self and filled with Christ, and within their hearts there shall never more enter a selfish thought. Their happiness is great within themselves; it is perfect and complete, wanting nothing; but their superior source of joy is to know that they give delight to God. They lived on earth weeping and sad because they could not love Him, and serve Him, and please Him as they desired; but now, what transports of joy fill their souls when they hear their Father say, I am well pleased with thee. On earth they mourned and lamented the misery and degradation of their fellow-beings; their lives were spent, wholly spent, in striving to do good to others; and they could have often wished themselves exposed to God's

wrath personally for a season, as the Lord of glory was, if by being so accursed they could have saved their brethren from their present sufferings; but now they are all with them, not one awanting; and their presence in glory, the fulness of their joy, the perfection of their eternal happiness thrills the believer's heart; and swifter than the lightning's flash, yea, with a rapidity surpassing the speed of the travels of light, as quick as thought itself, in a moment, in the twinkling of an eye, the glorified bodies of the saints in heaven shall traverse in companies and bands the boundless limits of space, and the immeasurable distances of creation; multitudes of angels and men shall roam from system to system, and from planet to planet. They shall at times take a rapid and comprehensive survey of what they behold, and wing their flight elsewhere; at other times they shall locate themselves in some bright spot, where the glory of their God is revealed in great splendour and with unusual clearness; and they shall talk together, and as they behold and admire the ever-increasing lustre of that sea of glass on which they stand—they who have many a time stood speechless with astonishment in the ages that are past, shall be again rivetted where they stand with new and unknown amazement; they shall tune their harps, and while the multitude stand praising and adoring Him who created all things, and for whose pleasure they are and were created, numerous messengers shall be despatched to all quarters of the universe to gather together into one vast assembly the innumerable company of angels and men; and as each successive band arrives, so dazzling will be the splendour of the scene, they will not wait to examine it more minutely, but at once join the loud song of praise, with their voices and

their harps; and so will they continue until the whole family of heaven has been brought together; when with one voice, and with one heart, they shall sing a new song which they had not learned before; and again they shall disperse to do the will of God, and serve Him still for ever in His temple.

But will no mention be made of the merit of the saints who reigned with Christ and suffered upon the earth? Yes! it will be remembered; but not by the individual saint himself, neither by his fellow-saints in terms of adulation. The greatest among the saints in heaven will be the least conscious of personal merit; and the measure of the sense of personal unworthiness will be the proportion of personal exaltation, the one being the counterpoise of the other; and thus it is that all emulation and envy will be banished from heaven; it is by descending in their own estimation that the saints are made to ascend in Christ. He who sits upon the throne shall remember, but they shall not remember one another, except to speak of humility. Peter and Paul will be there, and standing side by side they shall talk the one with the other; contending, but not for the mastery; striving, but not for authority. Peter shall say to Paul, you are not the chief of sinners as you say, for I am a greater sinner than you; I denied my Lord three times, and accompanied my denial with oaths. Paul shall reply, But Peter, I was a persecutor, and a blasphemer, and injurious, less than the least of all saints, if that were possible. And while they thus contend in the depths of humility, the Lord shall come and interrupt their discussion, saying to them both, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than

the first." Ye have both fought a good fight, and finished your course, and kept the faith. Ye have overcome, and now I shall grant unto you to sit with me in my throne, even as I overcame, and am set down with my Father in His throne. Now you are in possession of that exceeding, even eternal, weight of glory which your earthly afflictions have wrought out for you; ye are worthy, most worthy, and therefore you shall ever walk with me, clothed in the white robes of your own personal righteousness; and ever and anon He shall pronounce in their hearing the gracious salutation, Thou hast done well my good and faithful servants. As often as the King repeats these words, with their hearts filled to overflowing with grateful emotions, they shall cast their crowns at His feet, and, as if grieved that He should say one word in praise of them, who are in their own sight so utterly unworthy, they shall say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Thou art worthy, O Lord, to receive glory, and honour, and power." Thus the two-edged sword of truth again meets and harmonizes in Christ. The merit of the believer is unknown to himself; he feels that by the grace of God he is what he is; and he ascribes all glory and honour unto the Lamb. God, on the other hand, looks only at the personal righteousness of the man, in awarding the measure of glory to each recipient of a crown. So it is that the happiness of heaven is perfect and eternal. God looks from Himself at His creatures, and He is well pleased with them in Christ, giving to every man according as his good works have been, without respect of persons. Saints empty themselves wholly of self, and know nothing but Jesus Christ and Him crucified, as

the author and finisher of their faith. God in men and men in God, and both in Christ, the one Mediator between God and men, dwell for ever mutually and reciprocally delighting and being delighted by each other. Are not the ways of God equal? Is He not just and the justifier of all them that believe in Christ?

Just as the man willing to do the will of God can do nothing without Christ, so the man unwilling to do that will, can do not one thing opposed to God. An impenitent and obstinate spirit may be most determined to act so as to thwart the purpose of Jehovah; but beyond the limits within which God circumscribes his power of opposition, he cannot pass. He was free, and will remain free in this life, to choose what he will or will not do, but the power to execute he does not possess; and even one act in the least degree opposed to the will of his Creator, he cannot perform without God's permission; and thus it is that every man possesses unlimited freedom to choose, and is placed in circumstances the most favourable, and plied with counsels and persuasions the most powerful, to induce him to choose what is good, and reject what is evil. This is what constitutes his moral nature, and makes him a responsible being; but having made his choice, which he can do of himself, and which he will do most deliberately, and adhere to most obstinately, if it be adverse to God's will; he can do nothing more, except by permission; and what is permitted, is overruled for the glory of God. The stupidity as well as wickedness of a self-willed man, is clearly illustrated in Balaam's case—the dumb ass rebuking the madness of the prophet. The way of transgressors is hard, and God's face is set against them. All the dealings of providence with impenitent men, are calculated

to move them to repentance. When "the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand, he bowed down his head, and fell flat on his face." (Num. xxii. 31.) In the judgment of men, it would have been supposed that Balaam had repented; how far otherwise the case was, the inspired apostles who speak of him declare. This man's whole history, so far as man could judge, would have been regarded as, after all, only exceptionable in some points; and it is a part of Scripture which, but for the allusion to it in the gospel, would have been interpreted very differently, as to Balaam's eternal destiny, from what the Spirit of God has been pleased to reveal. And even with the inspired interpretation, to most men the whole transaction is beset with perplexity and difficulty. For above and beyond his prostration before the angel of the Lord, "Balaam said unto him, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again." (Num. xxii. 34.) Is there not penitence here, it may be asked? No; but the determined spirit of a rebel, prostrate and submissive because he cannot help himself; for it is a singular fact, an obstinate man must either be a tyrant or a slave: he knows no medium between these two extremes; he must either lord it over others, or he must himself be lorded over by another. The opening of Balaam's eyes was the renewal of the Spirit's striving with his conscience, so powerful and so alarming, as to prostrate him in terror, but not in tears. He confesses his knowledge of his sin, and that admission is but its aggravation. If the Spirit had not striven with him, he would not have known sin; but the light that was in him, he of his own free will

made darkness; and how great was that darkness! He says, "I have sinned:" what else could he say; what can any man say when in the act of known transgression his conscience, roused from its slumbers by the Spirit of God, smites him with almighty power. It is, after all, but a pretence: he says, "I have sinned; for I knew not that thou stoodest in the way against me." His acknowledgment is much more frank than he meant it to be: he had silenced conscience; he had persuaded himself that the time was come when he might with impunity defy his God; if he had foreknown that he was to be thus obstructed, he would have remained at home, only, however, to wait a more favourable opportunity. The determination to abandon his obstinacy and impenitence, is nowhere revealed; for he immediately adds, "if it displease thee, I will get me back again." He knew it was displeasing to God from the very beginning; his conscience had repeatedly smote him, and God's Spirit had striven with him, and the angel of the Lord had just said to him, "Behold, I went out to withstand thee, because thy way is perverse before me:" and yet he dares to reply, as if he were actually in ignorance of God's will, saying, "If it displease thee I will get me back again." What was this, but just saying, when I cannot help myself, I will not oppose thee; but I am unwilling to do thy will; and unless thou preventest me by thy power, which thou canst do if thou wilt, I will go. His is not the case of a poor sinner, whose eyes are opened for the first time, and who says, Lord be merciful to me a sinner; but his is the case of the obstinate impenitent, who has again and again been warned and remonstrated with, and who in the darkness of his dark mind, even when confronted with divine vengeance in the very act

of disobedience, insults his Maker, by pretending still to be in ignorance of what He will have him to do. The whole saying is grossly inconsistent; he says, "I have sinned;" and yet he says also as if in ignorance, "if it displease thee." The explanation is, that the confession was extorted from him by the dread of punishment; the only mistake which he regretted making was, not that he had disobeyed God, but that he had ventured to come when God stood in the way against him. And all he is disposed to do is to go back, if he cannot be allowed to have his own way. He will just do what God compels him to do by the force of his power, which he feels he cannot resist without destruction to himself; but of his own choice he is firmly determined he never will submit to the will of God. In all that happened, it was taught that a man's will is his own, and he can make his own choice, and in doing so, resist the powerful strivings of the Spirit of God. That while a rebellious will is left perfectly free by God in its volitions, their effects are completely under His control, and that an obstinate and impenitent spirit can only do what God permits. And further, the whole narrative is an exhibition of the manner in which God deals with obstinate men; leaving nothing undone that can be done, to persuade and move them to repentance; and that it is part of his gracious arrangement, to make even the aggravated wickedness of such men the means of blessing his believing people. God is not mocked; as a man sows, so shall he reap; with the fruit of his own doings shall he be rewarded; for it shall be given to every man according as his works have been. Still, God restraineth the visible manifestations of the wrath of wicked men, and the remainder of wrath he causeth to praise Him.

Balaam could say, "I have sinned;" and he could also say, "Let me die the death of the righteous, and let my last end be like his." While full of the knowledge of God's will, having the Spirit of God upon him, revealing to him things to come; he could nevertheless go from place to place, seeking for enchantments to enable him to do his own will, and thwart, if he could, what he knew to be the will of God. Can any one say that Balaam's condemnation is not just? What could be done with him? And yet he is exactly the parallel of every man's case who is cast away. The circumstances of no two of them may be alike externally, but the moral similitude is without a shadow of difference in any. In all their cases "the unclean spirit goeth out of the man, and walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished." (Luke xi. 24, 25.) Thus Satan is cast out of every man's mind by the word of God, and the man placed in the most favourable circumstances for making his choice; having done so, if it be a determination to obey or to disobey—and let every man remember he can choose either—he can do nothing without Christ; but he can will to do the will of God, or be unwilling when the alternative is presented to him. A man may be the most wicked that ever lived: in Christ God sees it not. He may be the most illiterate and void of sense: Christ is made of God wisdom to him. His habits may be most inveterately vicious, from a long practice of iniquity; but Christ is made of God sanctification to him. No man is placed beyond the reach of mercy, or the hope of salvation, but by his own deliberate and free choice. Whatever be his

state, he is so placed, that to be willing to do the will of God is a matter so easy, as to be no way meritorious; and to be unwilling is to pronounce with his own lips his eternal doom. There is no power in heaven or in earth to coerce or concuss him one way or other; and the appalling wickedness of an impenitent spirit is not the multitude nor aggravation of his innumerable transgressions; but it is his peremptory, and determined, and obstinate refusal, of his own accord, to accept of mercy, although pressed upon him by considerations the most potent, and persuasions the most melting and overpowering. They one and all make their own bed in hell, and while they may complain of their punishment as being more than they can bear, they never will ask or even wish for mercy; penitence they never will feel, for impenitence is their state, and the determined contempt of God's mercy their sin. "Then goeth the unclean spirit, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first." (Luke xi. 26.)

The future state of the impenitent is eternal and unchangeable; not because God has decreed it so, but because they have willed it to be so themselves. Place them in a state of probation as often as you will, the result would only be an aggravation of their guilt. Every thing that could be done for them has been done; theirs is the situation of criminals in prison justly for their offences, to whom the prison doors were opened wide, and left standing so; and upon whom every possible influence was brought to bear by all their friends; and to whom the Sovereign they had offended actually came Himself, taking them by the hand, using

the most earnest and affectionate entreaties to persuade them to leave their prison and be free, and, notwithstanding, they would not move, but added insult to their obstinacy, by telling Him that their hatred to Him was the reason of their despising His mercy; and that if they thought they unitedly had sufficient power to overturn His throne and upset His authority, they would leave their prison gladly to accomplish that; but His gracious design they spurn, and will have none of it. Whatever else may be the component parts of their future state, that it is eternal, is, without controversy, true and certain. We have already seen that there are two extremes of truth in the description of their future state; one favouring the idea of utter annihilation, the other teaching that they never cease to exist. It is a marvellous display of the manifold wisdom of God, so to have overruled, as to make the popish corruption of the simple but significant ordinance of the Lord's supper, an exact figure of the future state of all who worship the beast. God has chosen their delusions; and the corner stone of Romish error, the doctrine of transubstantiation, monstrous and blasphemous though it be, is the true doctrine of God concerning the final state of the impenitent. The Lord's supper, as appointed by Christ, is a figure of the manner in which a believer is changed from glory to glory, even as by the Spirit of the Lord, until at length he puts off entirely his old man, and becomes a new creature in Christ. He is truly transubstantiated. Satan's falsehood, and his corruption of that simple rite, God has permitted, just to the extent of being a figure of the manner in which every impenitent man is changed from one degree of shame unto another, by resisting and striving against the Spirit of the

Lord, (significantly taught in the abolition of the use of the cup, as well as the absence of the formal breaking of the bread by each worshipper for himself,) until he fill up the measure of his iniquities, and be united to an harlot, one body of shame and everlasting contempt. He also is transubstantiated, and the ignoble change is his own choice. The explanation of the apparent inconsistency in the statements of Scripture is, that they are destroyed in their present injurious and obnoxious form; and that they are revived in another fitted to their eternal state. Their existence in this world has been serviceable, yea, most serviceable to God, in the accomplishment of His glorious purpose; they have been His hewers of wood and drawers of water. Imagining that they were actually successful in overturning His design, they have rather been the instruments through whose free but wicked agency it has been accomplished without fail in every part. God has been preparing for Himself a house. And "in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." (2 Tim. ii. 20, 21.) There are four kinds of vessels:—The gold, the stars, which form the crown of the Redeemer's head: The silver, those who shine as the sun with which His body is clothed: The wood, they who shine as the moon upon which the feet of the body rests: The earth, the seed of the serpent; for dust shall be the serpent's meat. The state of the impenitent in the future world shall be a state of service to God and His church; for God does nothing in vain; and the gross

idea of a place of punishment without some beneficial result to the other parts of creation, is wholly incompatible with God's wisdom and benevolence. The spirit He inculcates upon all His people He exemplifies Himself; and while the obstinacy of wicked men precludes the shadow of a hope that they will ever either ask for or obtain mercy, the character of God forbids the opinion, that their state will not be as tolerable and as lenient as it is possible for Divine Wisdom to contrive to make it, having strict and unbending respect to His Holiness, His Justice, and His Truth. The wrath of God will be manifested against all unrighteousness, and the doom of wicked angels and men will be in comparison with the felicity of the redeemed, as truly awful, as the Scriptures figuratively represent it to be. But it will not be so bad and so wretched a state as they would make for themselves if left alone, and not transubstantiated. God will mete out strict justice; of that let no man entertain a doubt. According to his works, every transgressor shall be rewarded; but more suffering or misery than justice demands, shall not be inflicted: the measure of each sinner's cup will be the measure of his own choice. God will give him what he willed to have, but He will give him nothing more. Ham's conduct and curse are complete figures of the conduct and curse of impenitent men. In the proportion of mankind condemned it is an accurate figure. Ham was one of three sons of Noah, the progenitors of all who now dwell upon the earth, and he represents the third part of men, who were slain by the four angels, bound in the river Euphrates. "Noah was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren

without." (Gen. ix. 21, 22.) The shameless and unnatural conduct of Ham is best exposed by the modest and affectionate behaviour of Shem and Japheth; for "they took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces were backward, and they saw not their father's nakedness." (Gen. ix. 23.) The Spirit of God is the author, the Father of spiritual life to every man; and the contempt and mockery with which He would be received, when making Himself naked and known to the third part of men, is what is prefigured in the conduct of Ham. "And Noah awoke from his wine, and knew what his younger son had done unto him." The serpent's spiritual seed was not created in Adam, but was an addition to the human family, resulting from the fall and final restoration of man, all embraced in the one purpose of God; so that Ham's being the younger son, was a figure of their being the younger branch of the human family. "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. ix. 25—27.) This prophecy has been literally fulfilled in this world; and the state and destiny of the descendants of Ham in this life, is a figure of the state of the seed of the serpent in the life to come. The impenitent shall be the slaves of the righteous, shall be vessels of dishonour, but, as such, serviceable for the use of redeemed men. The black colour of the sons of Africa is a figure of that spiritual darkness which shall reign in every impenitent creature. The meaning of

this is, that they shall never know God except through their senses. When His Spirit enlightened them, and they tasted the good gift of God, and were warned by their conscience of the powers of the world to come, they received not the love of the truth, and their foolish hearts were darkened. They are clouds without water; human bodies, animal natures without the light of life. To know God in the soul, and Jesus Christ whom He has sent, is eternal life. Not to know God in the soul, and not to know Jesus Christ, is eternal death. Believers should be able, by a comparison of their state before receiving the Spirit, with their state under His enlightening influences, to understand what is meant by the blackness of darkness in the mind of an intelligent and rational creature. They have probably felt what it is to have their Father's countenance hid from them for a season, and they will be able to imagine what a torment theirs would be if, throughout eternity, His presence were withdrawn from their souls. This then is the chief ingredient in the punishment of the wicked, and let no one say theirs is not a pitiable case. Some may imagine that because men can live apparently happy in this life without the heart-knowledge of God, that therefore if the state of the lost be no worse, they will be somewhat comfortable. To carnal minds this may sound like good reasoning, and they may console themselves with the hope, that the eternal withdrawal of the light of life from their nature will be something like a relief, for they have felt their consciences very troublesome to them. This is just their sin; and if they but knew the joy and the peace of communion with God, they would say, that to lose that, and yet live for ever without it,

would be the intolerable burnings of a lake of fire and brimstone. The cry of Jesus upon the cross reveals what was the peculiar anguish of His soul in the hour and the power of darkness. When He cried with a loud voice, saying, "My God, my God, why hast thou forsaken me?" He proclaimed, with great distinctness, what would be the peculiar bitterness of the cup of God's wrath, put into the hands of the wicked in the world to come. If that were all, truly they might eat, and drink, and be merry, for to-morrow we die. But joined with this gross darkness there will be the resuscitation, in its pristine power, of the immortal aspirations of a god-like nature, felt to an extent unknown to any sinful unenlightened person since the fall. That pride of life which beat so high in Eve's breast, as to give point and power to the suasions of the tempter, shall be reawakened in them; and if in this world unrenewed man, with his immortal nature so unsuitably yoked, may venture sometimes to envy the state of happiness enjoyed by irrational animals, how much more tormenting must be the gnawings of that worm of immortality which dieth not in the nature of the impenitent, when their external form and use will be a nearer resemblance to the beasts of this world that perish, than to their own present divinely human form and use? for the irrational animals in the present state of being, are to man what the wicked will be to the saints in the world to come. The wicked shall descend in the scale of being; their transubstantiation will make them externally objects of everlasting shame and contempt; while the greatness of their torment will be, that possessing forms so degraded, and appropriated to uses so dishonourable, they shall have so much more of the inward but

darkened craving of an immortal nature. The righteous shall ascend in the scale of being; and their transubstantiation will clothe them externally with glory and honour; while within them shall dwell all the fulness of God, and they shall know the very perfection of all happiness: one sensation of want or pain they shall never, never feel; they shall be ever ascending upward in celestial glory, and expanding outward in divine knowledge and love. At the very outset, after the resurrection, the separation between the righteous and the wicked will be as wide, in point of enjoyment, and nature, and form, as that which now exists between the rational and irrational animals of the present life. What it shall be, eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive. The righteous shall see them, and be served by them, but like the visits of angels to this present world, their glory shall be unseen by the wicked. The impenitent shall dwell amid gross spiritual darkness; they shall see with the eye of the body, and feel by the touch of the hand, but that glorious light of God which is so dazzling, that no flesh could see it and live, they shall never see; the brightness of glory they shall never behold, and the joy unspeakable and full of glory they shall never feel. Their stings shall be extracted, and that which they have abused shall be destroyed. Their wills, by which alone they could have had freedom, had they exercised them in obedience to God's will, after having been permitted by God to work in disobedience in this life, preparing His people for glory, and ripening themselves for shame,—these rebellious wills, having finished their work and accomplished God's purpose, shall then be virtually destroyed; for it is written, "He that leadeth into cap-

tivity, shall go into captivity: he that killeth with the sword, must be killed with the sword." (Rev. xiii. 10.) "Christ took part of flesh and blood; that through death he might destroy him that had the power of death, that is, the devil." (Heb. ii. 14.) Observe, it is not said that Christ destroyed death merely, but "that through death he might destroy the devil," personally. Christ's death was real upon the cross, so Satan's destruction must be a real thing; not utter annihilation, but the virtual destruction in his nature of what destroys others, and that is, his rebellious will. The sword with which the devil has killed is both a civil and a spiritual sword. With the former he killed the bodies of men, with the latter he killed the souls of men; and the two united together became the abomination that maketh desolate. Both these will be taken from him. In the new state of things there will be no implements of mischief within the reach of the impenitent; and the Holy Spirit will there be present so powerfully in the minds of all, recalling past wickedness and presenting divine truth, that they will, like Balaam, without one exception, prostrate themselves and say, I have sinned. In other words, conscience shall be armed with such terrible powers as to produce an effect equivalent to the extinction of the will of each man. Satan's fall, like lightning from heaven, which is the end of his spiritual dominion, is the result of the outpouring of God's Spirit; and the effect is twofold: the obedient will He makes free, because of its submission to God's will; the disobedient will He makes a slave, because of its opposition to God's will; so that while the obedient spirit is made free, and has a will of its own, the disobedient spirit may be said to have lost its will when it lost its freedom. Thus the bondage, and the colour, and

the proportionate number of the descendants of Ham, are figures of the spiritual slavery and darkness, and proportionate number of the seed of the serpent compared with the rest of the human family. Truly, the punishment of the wicked is great, and contrasted with the glory of the redeemed, it is intolerable. They shall never possess any knowledge but what can be obtained through their bodily senses. Their forms will be those of shame and everlasting contempt; their use will be dishonourable. Within them shall burn the inextinguishable fire of immortal aspiration, without even one drop of living water to cool their parched spiritual tongue. Their consciences will be armed with terrors, compared with which the darkest moments of despair in their earthly history are as nothing. Their rebellious wills shall be confronted with such an internal display of despised truth upon the face of their hearts, that they shall be as if in chains amid their darkness; the light of the sun will bring not a genial and reviving warmth, but scorching heat, scorching them and causing torment. They shall be precisely what Adam was when first formed —a living soul but a dead body, for the body without the spirit is dead; except in regard to his innocence, in which respect he was a figure of Christ who was to come; and Christ presents in His mental anguish upon the cross, suffering by the withdrawal of His Father's countenance, a figure of that state of mind which will be substituted in every impenitent man, in room of the conscious innocence of Adam when created. They will be of the earth, earthy, like the first man in their visible forms; they shall have the smitten soul of the second man, when He was smitten of God; and they shall not have the power to will to do good or evil.

Impenitent men shall all be transubstantiated in the world to come. In the present life they are in all respects essentially the same with saved men, the only difference being that which they have made upon themselves. The mental faculties and physical powers of every man are derived from God by creation; the moral nature of every man is self-begotten. The former are the materials, the framework, the skeleton, the body. The latter is the power which arranges and sets in order the materials. It is the hand that touches the framework and sets the wondrous machine agoing. It is the breath which the Lord God says, "I will cause to enter into these bones, (the skeleton,) and they shall live; and I will lay sinews upon them, and will bring up flesh upon them, and cover them with skin, and put breath in them, and they shall live; and they shall know that I am the Lord." (Ezek. xxxvii. 5, 6.) It is the spirit which giveth life to the body; for the flesh, the mental faculties and physical powers of a man, profiteth nothing; it is his spirit, his will, his moral nature that quickeneth. In Christ, God has placed every man in the garden of Eden to dress it and to keep it. This garden is the nature God has given men by creation. He has also said to every man, without one single exception, "of every tree of the garden thou mayest freely eat;" whatever be the fruits of your derived nature from Adam, you are free from all responsibility concerning them in Christ. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18.) "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17.) "If ye be willing and obedient, ye

shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." (Isa. i. 19, 20.) The fall of Adam was the first death of every man; the incarnation of the Son of God was the first resurrection of every man. The second death of any man is his own choice; it is his transubstantiation by reprobation. The second resurrection of any believing man is also his own choice; it is his transubstantiation by regeneration. The disobedience of Adam without his repentance is the state of every impenitent man. The willingness of Christ to do the will of His Father, without the perfect practical obedience of His life, is the state of every regenerated man. The curse pronounced against Adam is the doom of every impenitent man. "Because thou hast hearkened unto the voice of thy wife (thy will), and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. iii. 17—19.) Every man has two natures: the living soul, which includes mental faculties and physical powers; this is the first man, Adam, who was made, created a living soul. The last Adam, the second nature of man, is his moral nature, his spirit, and was not made, neither was created, but was a quickening spirit. The first nature is called the man, because it was formed, it was created, and is of the earth, earthy. The second nature is called the woman, the wife of the man, because it was taken, or

produced out of the first nature, which saith, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. ii. 23, 24.) The father and the mother of a man are his mental faculties and physical powers. His wife is his will, his spirit, or his moral nature. He leaves his father and his mother; he no longer remains single without an help-meet for him; but he cleaves unto his wife; the soul and body are united with the spirit and become two natures in one. "They were both naked, the man and his wife, and were not ashamed." Until the eyes of the united nature are opened, and they obtain the knowledge of good and evil, there cannot be experienced a sense of shame. The man and his wife are alive in the law, for God has commanded the man, there is a law written in his heart by the Spirit of God, his conscience also bearing witness, and his thoughts the meanwhile accusing or else excusing one another. The wife or the will is enlightened through the man, and obtains the knowledge of God's command so clearly and so distinctly as to place the path of duty plainly before the spirit. The commandment is holy, and just, and good, and it is not grievous. The spirit of obedience says, abstain from this, for if thou eatest thereof thou shalt surely die. The spirit of disobedience says, hath God said ye shall even in one thing not be at liberty to do as you please? ye shall not surely die; for God doth know that in the day you choose your own way in opposition to His, your eyes shall be opened: and ye shall be as gods knowing good and evil. The process is one of reasoning and persuasion; the woman or the will

sees that disobedience is after all a thing not so dreadful; the spirit would like to have its own way; self-will and no control appears a tree good for food; it is pleasant to the eyes, and to be beyond all restraint is a thing to be desired; and when not shut up or limited by the will of another, such a freedom might make one wise, even as Him who prohibits from this particular thing, because it is that which makes Him so infinitely and incomprehensibly our superior in wisdom and knowledge; for God's Spirit is everywhere at all times, and cannot and will not be straitened within Himself. So the rebel spirit reasons and resolves, and never changes his wicked determination, not only to be as God, but to oppose and exalt himself above all that is called God, or that is worshipped. When it eats the forbidden tree it immediately communicates its fruit unto the body, and it also partakes thereof; the eyes of them both are opened; they know they have done wrong; they will put the best face they can upon the matter, and endeavour to conceal their shame, for hypocrisy and deceit are the invariable accompaniments of impenitence and obstinacy; conscience will speak, and they will tremble; this will be their state throughout all eternity; the man will blame his wife, his will; and the wife or the will, will blame the serpent, or the great leviathan of wickedness. The man and his wife did not immediately die; that freedom which they imagined they obtained through disobedience was not instantly taken from them; they were so left, and so is every impenitent man left by God, that the fool can say in his heart,—no God, I am my own master; I know practically no supreme power in my spirit. Unto the devil and his angels God has said, because thou art first in the great transgression, and hast used thy per-

suasive powers with the spirits of all impenitent men, thou art cursed above all other living intelligences; thy moral existence shall not immediately be extinguished, but while thou livest thou shalt never walk uprightly; but thou shalt go upon thy belly; thy way shall be a way of falsehood and dissimulation; thou shalt never again taste the good gift of God, the joy of heaven, the food of angels; but dust shall be thy meat, with the fruit of thine own doings thou shalt be filled all the days of thy life. I will put enmity between thee and the spirits of men, and also between the true seed of human spirits, and the false seed, those who give ear to thy lies and delusions, and receive not the love of the truth. The true seed, the Lord from heaven who lighteth every man that cometh into the world, shall destroy thyself and thy power in those who choose the good part that shall never be taken from them. But as Jacob took hold of Esau's heel, at the time of his birth, to supplant him, and as Esau the first-born was actually supplanted by Jacob his younger brother, so the moral nature of the woman's true seed, at the time of its birth from above, shall take hold of the heel of the first nature—the mental faculties and physical powers—and while it is Jacob, wrestling with God in prayer during all the night of its earthly pilgrimage, holding fast by the Spirit of God, and refusing to let Him go until he become a just spirit made perfect: thou shalt have power over that first nature for the destruction of its flesh, that portion of it which is like thyself; and thus shalt thou bruise his heel: and Jacob made a prince, because he has prevailed, and possessed of a new name, even Israel, which no man can read or know but he that receiveth it, and bearing about in his body the marks and the dying of

the Lord Jesus; every one of the true seed shall awake unto everlasting life, and Israel shall behold Esau; the moral nature shall again be reunited to the mental faculties and physical powers at the resurrection; and Esau, the enemy of Jacob in this life, because of his corruption, mortality, and earthly-mindedness, shall appear, raised in incorruption, in immortality, a spiritual and heavenly body; and his eyes being opened, he shall behold Jacob, the weak and suffering worm, who many years previously fled from the presence of his brother, afraid of his power, now the justified spirit of Israel, made perfect in glory, having in him all the fulness of God. The glory of Israel is surpassingly great; but his humility passeth all understanding, for he bows himself unto the ground seven times, until he comes near to his brother; and Esau runs to meet him, embraces him, falls on his neck, and kisses him, and they become one for ever and ever, and weep for joy. The first nature looks about him and sees the women and children, the graces, and the fruits of the graces of the Spirit, and never having seen them in this life, he says, "Who are those with thee." The Spirit replies, "The children which God hath graciously given thy servant;" these are that glory of which I often told you when we dwelt together before, which eye had not then seen, nor ear heard, neither had it entered into the heart of the first nature to conceive. But even then God revealed them unto me by His Spirit, and by faith I lived, yet not I, but the grace of God in me; and I knew that when He who is our life should appear, we also should appear with Him in glory, and be like Him, for we should see Him as He is. Therefore it was I was so solicitous to obtain the blessing from Isaac our common father. You were the first-born, and had you

been the heir of the inheritance which we were both unitedly to possess, the fact of your despising the birthright, and selling it for a mess of pottage, would have consigned us both to the blackness of darkness. No doubt I did wrong, and in a moral point of view I am no better than yourself; for while you despised the birthright, I deceived and imposed upon him whose it was to bestow. You were wicked; I was more wicked; but that which I did I allowed not. I was sufficiently enlightened to know, that in telling the lie to my father I was doing wrong; and although my mother, my natural spirit, instigated and urged me to it, still it was my sin, and it was a great sin, for dissimulation and deceit, falsehood and imposition, are the origin of all wickedness; the great spirit of wickedness is a liar, and the father of lies. That I knew I should have done, I did not; but while I did evil, I hated it, and I soon repented of it. So then my very unwillingness to do what I knew to be wrong, proved that the state of my spirit was that of one who consented unto what I knew of God's will, and that I received His testimony, saying, it was good, and I set to my seal that God was true, although to my shame I proved myself a liar. Now, it was no more I that did wickedly, but sin dwelling in me; for I knew that in my natural spirit there was no good thing; I could do nothing of myself. Nevertheless, I had the power to will to do God's will; it was present in me during all the time of our existence upon earth; and although I could not find within myself the power to perform that which is good, I knew, because I felt, I had the power within myself to will to do it. Still, after I had determined and resolved within myself to do the will of God, I found in my daily experience that I could

not and did not do it; but rather the very evils and sins which I was most resolutely determined, by the grace of God working within me, to subdue, these I did, not once, but again and again; and if it had not been that I was conscious of the will to do good, the sin and guilt of these things would have been my own; but as God only gave me the power to will, and did not give me then the full power by grace to enable me to do in every case what I was willing to do, my willingness to do right God accepted in Christ; and so it was not I who did these things, and incurred this guilt in God's sight, but sin dwelling in me. I found then a law, that when I was determined to do good, evil was present with me. For after I knew the will of God, and consented to that will, that it was good, I delighted in the law of God after the inward man; and there were times of my experience, when I was as it were caught up to the third heaven and filled with rapturous delight, when I searched the Scriptures and meditated thereupon; when I went up to the house of God to praise the Lord, with all the brethren, and to hear His word spoken by another. But of all seasons, those were the most full of joy unspeakable, when entering into my closet, or when going to some secluded spot, far removed from external human interruption, and internal, carnal, and worldly thoughts, I sought close communion and endearing fellowship with my God; I have often felt as if transported in spirit to heaven itself; and I can now tell you how very similar in kind, although inconceivably different in degree, my desires after holiness on such occasions were to my glorified and perfected moral nature. Thou knowest not, neither canst thou understand, for none but the nature itself can form any idea of what I have had to

endure, ere I was prepared for meeting you to-day. But we are now to be one, and I will tell you, so that you may know something of the way by which we have both been brought hither, and now stand clothed with such unspeakable glory. I was always willing, from the time I formed my first resolution, to do good. I was much alarmed to find that no sooner had I determined to avoid a particular evil, than, being tempted, I did it. So that while I delighted in the law of God, after the inward man, I felt another power in my members, through my natural spirit, warring against the power of my mind—my heavenly spirit—and the former invariably prevailing and bringing me into captivity against my will, to the power of sin which was within me. You, my elder brother, my first nature, my mental faculties and physical powers, parted from me so soon as I determined to do the will of God; or rather, I had to fly from you, because of your hatred, and take refuge in the hope set before me in Christ. When I fled from you, my prospect was a dreary one; my intention was to go to my mother's father, who is the Father of spirits, and take to myself a companion, an help-meet for me of the daughters of Laban, my mother's brother, who is Christ. Our father charged me to do this, and I obeyed my father and my mother, and I set out on my journey through the wilderness below. At the end of the first day's journey, and it was very wearisome, and I was very much fatigued, the sun was set, for indeed he had not yet risen upon my spirit with healing in his wings; it was night, and darkness reigned within; a thick moral curtain veiled the heavens from my sight; my spirit was still asleep, and something like a dream occurred to me. I was thinking of the journey that was before me; I had never been the way

before; I did not know where I was actually going; my mother had told me of her friends and their home; and she had instructed me to the full extent of my capacity to bear; what she said I was recalling to my mind, and was pondering upon the word of truth which had been spoken to me, which I believed, because I was unable to gainsay or resist it; but I had not yet known its power to rule, and guide, and direct my life, because I had not tried it, and I was ignorant of any internal influence beyond what is produced by the presentation of external objects, appealing through the senses. This feeling of mine, like unto a dream, was something strange, and it arrested my attention. A dream is the only thing I can compare it to, for as you know, the mental and physical powers are not in operation when dreams disturb a man's spirit, so that whatever occasions the working of the spirit of a man when he is asleep, it is not any communication made to him through his mental faculties or physical powers. Had this dream concerned something of which I had been hearing, and been so exactly like it as to prove it to be the workings of my own spirit, developing by its own powers views of knowledge already possessed; or had the dream been something so foolish and ridiculous as to be entirely opposed to my common sense; or had it been a dream encouraging to what I knew to be wrong, or dissuading from what I knew to be right, I would not have paid any attention to it. I had often heard by the hearing of the ear of heaven and happiness, and I had often heard about the gift of the Holy Spirit, but some of the men who preached these things told me, that if a bishop or a priest who could prove his spiritual descent from the apostles, sprinkled me with water in the name of the Father, Son, and Holy

Ghost, I was renewed then and there by the Spirit; and this they called baptismal regeneration. You know that our father and mother on earth took me when a child to church, and I was so baptized with water by an episcopally ordained priest, and according to these men's teaching, I was regenerated in baptism, received the Spirit, and was sealed an heir of heavenly happiness. I was very early sent to be educated and trained; my chief instructor in spiritual things was a catechism, which was lauded so highly in my hearing, that I preferred what it said to my Bible; and could I now feel shame, I would blush to tell you, that the effect produced within me was a distaste for the Scriptures altogether; for when I went to my Bible to seek for any information, I searched in vain, for what I then regarded as the peculiar excellence of catechisms and church standards, a statement of truth in distinct propositions, which required no mental labour in attaining the knowledge of them; so that while I did not deny that I should search the Scriptures for myself, and while my lot was cast among those who made it their boast that they judged each man for himself in matters of religion, I found the practical effect upon my mind to be, that I could not be troubled thinking for myself; and I thought it all the more unnecessary, seeing so many excellent and good men, whose praise was in all the churches, had already thought so much upon the Scriptures, and had drawn up such voluminous confessions of faith, church standards, and catechisms; so that when any controversy or difficulty arose, I thought it was going to the law and to the testimony for light and guidance, when I went to church standards or canons. The precept taught by the practice of my teachers was, that I should do so; and I recollect well, that if any

man, especially if he were a minister, ventured to say that he had searched the Scriptures, and found something that contradicted the standards of the church—being what his friends called a conscientious man, and a contender for the truth—and what his enemies called a contentious man, and disobedient to ecclesiastical authority—if he said he would not, or could not subscribe to the standards of the church, but appealed to Scripture in support of his views; if he was already ordained, they would not hear him, but would judge him by their standards, and pronounce sentence accordingly; if he was asking for ordination, he could only obtain it by his unconditional subscription to the standards of the church. I thus learned to oppose and exalt human tradition above the Scriptures: this I found to be a serious practical evil; for while the word of God said, "prove all things, hold fast that which is good," I saw nothing to prove; I got my faith stereotpyed from the minds of other men; and when I found learned divines conducting their controversies within their own denominations, by appealing only to church standards, I reasonably concluded I was quite safe in holding by them too. Had I even been inclined to prove the standards correct, by a comparison with Scripture, I had no encouragement to set about such a work. My teachers did not say their standards were infallible; neither did they say, you must not search the Scriptures for yourself: they taught me the very opposite; but it so happened that their example made a stronger impression upon me than their precept; and when I saw them always appealing to standards, and not to the Scriptures, the effect produced upon me was a very natural one—I disregarded their precept, and followed their example; and such was my blindness, I did

not see the grievous inconsistency, either of their conduct or my own. I came to mature years; I was trained to correct views of public morality, and was studious in my abstinence from what the world called vice; but I was in reality deceiving myself, for I was the chief of sinners, and I knew it not. I had a strong opinion of the virtue of my baptismal regeneration by the hands of a man; and yet I wonder I could have been so stupid as to believe, not merely a thing without evidence, but a thing against evidence: in short, I believed what my experience told me was a lie. Now, you cannot understand these things, except you experience them; nevertheless, I shall continue my narration, and perhaps you may be made one with me. You may ask in amazement, how could these things be? I the intellect, reasoned and proved every thing I believed. I the body, the physical power, saw with my eye, and I believed. Had any man said to me, two and two are five; how could I have believed him, when I knew two and two were four? No argument, no demonstration, could make me say that I believed what I thus knew to be an error. And if another man had said, look at that object; it is a ship lying in a river: I looked, and behold it was a house, one of a number in a street: how could I believe that house to be a ship, when I looked and saw with my eyes that it was a house. I assure you I am surprised to hear you say you believed what was contrary to your experience; I should like your explanation of this mystery. Well, I grant your astonishment is not without cause, but I will be candid with you, and I must acknowledge that I believed myself to be a christian, not because I had the least possible evidence that I was one, but because my father assured me I had been baptized, and the

church taught me that I was regenerated in baptism; the effect was, I knew not the power of religion, neither was in the least degree concerned about it. I sometimes thought christianity a very unmeaning and idle thing; at other times I thought it a very easy religion, for when conscience troubled me I was glad to flee to my baptismal regeneration; and although I never knew it to give me one ray of hope, or light, or comfort, yet while the storm lasted, having no other shelter, I fled to it; and the very fact that I did so was an evidence that I was wrong, if I had just taken time to consider it; for any thing without a man can never be, to himself, an evidence of a thing within him, which he does not possess; so that my trusting in the rite of baptism was to myself, had I been wise enough to reflect upon it, an alarming proof that I had not within me the thing of which baptism is but a sign. When you, my soul and body, and I my spirit, first quarrelled and began to live in a state of open warfare with each other, I was very sad and much grieved. Day after day passed over us, sometimes there was a temporary lull of the troubles which our disagreement occasioned; but I found that unless I gave you entirely your own way—and you claimed and insisted upon your right to be my master—there was no hope of reconciliation. We began to be very unequally yoked together. Your lusts, and appetites, and passions, and desires, you were determined to gratify. There was a growing knowledge in my spirit that what you were so fully bent upon was not right, and because I sometimes ventured just to indicate in gentle terms that I thought you were wrong, you became more furious, and in spite of me, and to an extent hitherto unknown to us, you began to wallow in the mire of moral pollution. I began

to be grieved, but you heeded not my grief; I knew not what to do: we were two natures in one, and could not be disunited; if you got your way, I began to fear that certain destruction in an earthly state, (of which I was alone conscious at that time,) was awaiting us. The habits you were contracting, if not checked and destroyed, would have ended in our shame and disgrace. You had all the so called pleasure of the gratification of your desires, but I had all the painful remorse which generally followed your unlawful indulgences. I do not say that I did not sometimes participate in spirit in some of your foolish and perilous adventures, but for the most part when I did so, there was present a sense that all was not right, and when you were most gratified I was uneasy. At last we made a temporary compromise; you agreed to allow me to make as many professions of religion as I pleased, if I would allow you to indulge yourself as you pleased. This appeared to us both at the time a happy device, but I now know it was Satan's. You had nothing to fear, for although you claimed priority, because of being first born, still I was responsible for both you and myself, and you were not responsible for me. I sinned grievously in making this compromise, and I did not then see that I actually had given you your own way, and had got nothing in exchange. The error arose from my imagining that religion consisted in ceremonies, in meats, and in drinks; and when you occasionally consented to fasting and penance, I thought your bodily exercise was profitable; yea, I knew of nothing else, so that I thought the arrangement when I made it, was all on my side, and against you, and I had hoped that I had secured the mastery over you. That was the time you sold your birthright to me

for a mess of pottage; I thought you had the power of yourself to do so, but if I had only reflected I might have learned from your conduct in that transaction, that what you parted with on such easy terms could scarcely be worth possessing, or if valuable at all, it was disesteemed by you, and as we were one, I should have suspected that you knew not what you were doing in the matter, and cared less. We were, however, both satisfied, and I was guilty of the unaccountable folly of believing that I could live as I pleased and yet be sure of salvation; for that was the true interpretation of our conduct; you did whatever you pleased, I found no fault; I did whatever I pleased, you found no fault; so that our warfare ceased, and you really became less disposed to work iniquity, the irritating power of my opposition being withdrawn. We were at peace and at ease in Zion.

At last the time of our trial came; the truth began to trouble me, and to give it more force through the conscience, we fell into most heinous sin. You were willing to propitiate God's favour by any amount of bodily service, if you thereby could obtain the blessing. You set out upon a routine of self-imposed restrictions and bodily penances, hoping thereby to please God; and you began again to assert your claims to superiority. My mother, the natural spirit, told me to feign your form, and to go to God as you intended doing, with something that would be meritorious, and claim and receive the birthright from our heavenly father. I selected two of my youngest vices, and I went to my Father, clothed in the garments, and covered in all parts where I was exposed to detection, with the skin of the first-born; and in the spirit of a pharisee, which I really was, I

stood and prayed thus with myself:—"God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." I was deceiving my Father, I was deceiving myself, and I was deceiving you. The crisis came; for the first time I knew experimentally the great truth, that God searcheth the heart. I had thought my Father was blind, and was such an one as myself, and could not see; but I now felt within me as if all things were naked and open unto the eyes of Him with whom we have to do. I dreaded His anger for having dared to attempt to deceive Him; I trembled for your enmity, when you should discover my duplicity; and I was a terror to myself, because of my spiritual wickedness, which had been so painfully manifested. I then knew the spirit of the publican standing afar off, who would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. The light began to dawn, you discovered what I had done and had said you would slay me. I found mercy with God, who opened mine eyes that I might see my sin; the course of duty was set so plainly before me as to leave me without doubt as to what I should do; and the knowledge I received through my natural spirit, that you would surely kill me if I remained any longer subject to you, or entered into any compromise with you, at once moved me to resolve to leave you, and never more have any desire in common with you, until your enmity was destroyed.

So I left you, and, as already related, I dreamed a dream. A new thing happened unto me: I received a communication imparting to my spirit a knowledge which I could neither see nor feel through my body or

my intellect, for it was spiritually discerned: you were dead to me then in reality, but my spirit became life, and when I ceased to make you the only medium of my religious knowledge and duty, I obtained another help-meet for me. I had often heard of the Spirit; then for the first time I knew Him. He opened to me a door in heaven, and I saw that there was a direct medium of communication between my spirit and God's Spirit, without either your intervention or that of any other man. I then learned practically the meaning of the word which saith, the kingdom of God cometh not with observation, but is within you. And I also saw the folly of trusting in any external form or ceremony, they being merely visible signs, to convey an idea of the truth to the mind, which is there formed and set in order by the Spirit when He is given to the man. I was surprised at the nature of my spiritual dream. Not one word was said to me about my iniquity; not one word about my duty; and not one condition was imposed upon me. It was wholly a promise of blessing even in the life that now is, and also in that which is to come. I awoke, and I said within myself, surely God is in me, and I knew it not. I was afraid, and I said, How dreadful is this place! my body is none other than the temple of God, and my spirit is the gate of heaven. I bestirred myself within me: I felt that love so unbounded, and goodness so undeserved, and a promise so rich and so unexpected, even that the Lord my God would be with me, and keep me in all places whither I went; that the land whereon I was lying, which was my intellect and my body, would be purified and sanctified, and made a meet residence for a holy spirit; and that although I was leaving you then, He gave me the assurance that I

should be again brought into this same land, reunited to you as I this day am. Such a promise filled me to overflowing with gratitude and thankfulness to Him that gave it to me; and grieved for my sins, full of sorrow because of my unworthiness, I resolved to dedicate myself to His service, and become a place in which God would be worshipped in spirit and in truth, for the Father seeketh such to worship Him. From thence, for me to live was Christ: Christ's service became the chief business of my life; Christ's glory became the chief end of my life; Christ's grace became the chief support of my life; Christ's favour and presence became the chief happiness of my life. I believed, and therefore did I speak of Christ, and worship God in spirit and in truth.

I went on my journey, and I came towards the east; I began to inquire for myself into the purpose of God, for in that purpose I had learned that all things originate. I saw the fountain opened for sin and uncleanness in the field of the world, and, lo, I saw three flocks of sheep lying by it; for out of that well they watered the flocks, and a great stone was upon its mouth. When the flocks were watered, the shepherds rolled away the stone from the well's mouth, and put it again in its place. I wondered when I saw that the sheep, the sinners of mankind, who are thirsty, could only get water through their shepherds, and when they were pleased to give it to them; and knowing from my own experience how injurious a practice this was, and having learned that all men should come to the knowledge of the Lord, and that a tenth of the whole redeemed family, from Abraham's time, should dwell upon the earth, a kingdom of righteousness and peace to the

glory of God and His Son Jesus Christ; I set myself diligently to ascertain by the books of Scripture, the number of the years which the Lord would accomplish ere the set time came. I spake unto the men whom I saw, calling them brethren, and asking them whence they were? They said, We are of Haran: their reply assured me I was among my mother's friends. I said further unto them, Do ye know Laban the son of Nahor? I did not say who I was, for Laban was my mother's brother. I was asking them if they knew Christ. They said, We know Him. I said further unto them, Is He well? is there peace to Him, and are ye at peace with him? They said, He is well, and we are at peace with Him, and, behold, Rachel, who is a figure of christian love, one of the three, but the greatest of the three christian graces that abide, she cometh with Christ's sheep. I said unto the men, Lo, it is high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them. I had still but a dim perception of the true way of life; and while I regarded the freedom of the spirit of the worshippers from human control, as essential to sincere devotion, yet I thought the position of the shepherds was officially something superior to that of the people. I was surprised to hear many of the shepherds begin to say, "We cannot water until all the flocks be gathered together, and till they roll the stone from the well's mouth, then we water the sheep." I thought their reply was very like the saying and the spirit of the apostle Paul, when he said, "Paul planteth, and Apollos watereth, but God giveth the increase." And I also called to mind these words, "Not by might, nor by power, but by my Spirit, saith

the Lord." These things gladdened and enlightened my spirit, for when they began to come to pass, I had passed through many years of great distress, and while I continued speaking often to them that feared the Lord, and that called upon His name, a book of remembrance was written, and I saw the beloved daughter at last coming, with her father's sheep, for she kept them. And when I saw her lovely and heavenly form, the new Jerusalem, coming down from heaven; when I saw the daughter of women, the well-beloved of Christ, my mother's brother; and when I saw the sheep of Christ, my mother's brother, by earnest, continued, and unceasing prayer, day and night, with strong crying and tears, I could give my Father no rest; I would not let Him go until He blessed me; and being brought near to God and His throne, I was enabled to roll the stone from the well's mouth. I opened the books of Scripture, I took away the veil from the face of Moses, and I watered the flock of Christ, my mother's brother. I rejoiced in spirit, I lifted up my voice and cried in the city, and wept for very joy. I told the daughter of Jerusalem that I was the man-child promised, who was to stand up in the last days for the sheep of Christ. She received the tidings with joy, and ran and told her father upon earth; for the daughter of women had acknowledged a supreme head on earth. But when the earthly head heard that I was come, he ran to meet me, he embraced me, he kissed me, and brought me to his house. It might have been supposed that the fear of a rival would have made him at least wary and distant; but the tidings pleased him, and I told him all things that God had done, and he said unto me, Surely thou art my bone and my flesh. I saw Rachel coming in the year

1845, but years elapsed ere I made myself known, and before I did so, I had rolled the stone from the well's mouth, and watered the flock of Christ. I abode with Laban, I remained in my native land with the church there, in all, a month of days, or thirty years, and then began the seven years' service for the church of Christ; though they were times of great trouble, such as never had been, yet they seemed but a few days to all who loved the Lord. At the end of the seven years a great accession was made to my happiness; a nation had been united to the Lord in marriage, but the perfection of beauty had not yet shined out of Zion. At the end of forty years more other seven years' service began, at the end of which the bride, the Lamb's wife, the beloved Rachel, made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white,—for the fine linen is the righteousness of the saints. This was in the year 1931, and there was still other seven years' service preparatory to the latter day earthly glory of the church of Christ, and on the eighth day or year, in the year 1939, began the universal reign of Christ upon the earth. Then all the tribes of Israel were gathered together from the east, and from the west, and from the north, and from the south; and then there was but one shepherd and one sheepfold; and now you see me and the children which God hath graciously given thy servant. I was often grieved in the body, crying out in agony and distress, O wretched man that I am! who shall deliver me from the body of this death? for Satan had power to buffet me, lest I should be exalted above measure through the abundance of the revelations given unto me. And I besought the Lord thrice, that this thorn in my flesh might depart from

me; but he said unto me—"My grace is sufficient for thee; for my strength is made perfect in weakness." I now thank God, through Jesus Christ our Lord, who hath given me the victory. So then with my spirit, even my spirit, caught up as it was unto God and to His throne, while dwelling with you in the body, with it I served the law of God; yet such is the great mystery of godliness, and the mystery of iniquity, with my flesh I served the law of sin. This one thing I did, however, forgetting the things which were behind, and reaching forth unto those things which were before, I pressed toward the mark, for the prize of the high calling of God in Christ Jesus: and none of the things that happened moved me, for I was steadfast, unmovable, always abounding in the work of the Lord; for I knew, as you see this day, that my labour was not in vain in the Lord. We shall now dwell together for ever with the Lord; and this glory which God hath given to us, and to all, is eternal like Himself. Join with me, for without thee I could not praise Him as I would wish: join with my pure and heavenly spirit thou glorified soul and body, and three in one, and one in three, let us sing with a loud voice the praises of God, who is also three in one, and one in three.

Jacob, the spirit of the man, had set out on his heavenly journey, unaccompanied by Esau, his mental faculties and physical powers, and had been caught up to the third heaven, and into paradise, before being reconciled to his brother Esau. Now, however, they are one in Christ, and a feeling of delight and joy, which it is not possible to utter in language, pervades every part of the divinely human nature. The spirit was always happy, rejoicing in the Lord, but being united to a body

of sin and death, it had sorrow and anguish exceeding great, even in proportion to the measure of its continual ascent upwards unto God. The mind had its enjoyments, its intellectual and exalted occupations, which gave to it also a degree of gratification; but they were carnal and worldly, and not being subject to the law of God, the spirit and the mind were contrary the one to the other. The animal nature, also a living one, had its organs of sense, through which it could procure for itself pleasure and sensual delight; but the mind was not more contrary to the spirit, than the animal properties were to the mind. How great, how mysterious the change that has passed upon all three in their several states, and in their several relationships to each other! They are all one, and a glorious union it is: the body, or the animal nature, knows itself to be the same nature it was, every part and every property is present, and yet it is not even in one part or one property the same nature: it is exactly what it was in one respect; it is what it never was in another respect: it is the same in substance, but born again. The mind, the intellect of the man is also conscious of its own perfect identity; its reasoning powers, its judgment, its imaginative powers, and its faculties of thought, by which its children or ideas are generated, its memory and its forethought, embracing within their ample range the past, the present, and the future; these are what they were, and yet they are not the same; they too have been regenerated. The spirit, the moral nature, knows itself to be undoubtedly the spirit that was a spirit of disobedience, a child of wrath even as others; but it also has been renewed. Great is the mystery of godliness, a threefold nature ajar, each component part at war with the other; and yet the same

nature at peace within itself. Where there was discord and strife, with their invariable accompaniments, sorrow and wo, there is peace and love, with their heavenly attendants, happiness and joy. Each is a distinct nature in itself, and could, if the Creator had been so pleased, have existed separate and apart from the other. The beasts that perish, who have neither a mental nor a moral nature, are an illustration of the first, the earthly part of man, existing by itself. The angels who fell, intelligent and rational beings without a body, will be throughout eternity an illustration of the existence of great intellectual powers, without a moral lever, for their moral nature must be destroyed, to prevent them from doing any more evil. The dwelling of a pure spirit in a carnal mind during the time of the regeneration of the soul and body, is an illustration of the moral nature existing alone, for it was alone, and had no communion with the powers of darkness within; yet it was not alone, for the Father was with it. The two first, however, were inseparably united together in man by God at creation; and the last was begotten by these two, and became the ruling spirit of the man. How fearfully and how wonderfully is man made!

Esau, the physical powers and mental faculties of the man, is overwhelmed with surprise when thus reunited to Jacob, now called Israel, a just spirit made perfect. He experiences that which his eye had not seen, his ear had not heard, neither had it entered into his heart even to conceive; and being a reasonable and intelligent creature, he now entreats the spirit to tell him more particularly about the women and the children, the graces and the fruits of the Spirit now felt, and also visible. Israel resumes his narrative; the spirit informs his elder brother

that the glory with which the once earthly house of his tabernacle is filled, is the glory of God in Jesus Christ. There being no other way in which to teach but through experience, and as spiritual things can only be spiritually discerned, the spirit says, I knew much of this, for I had many a foretaste of it when we dwelt in the flesh; but you knew it not, for you were carnal, sold under sin; and it is not surprising that you should now be filled with such unutterable transports of joy, when, like Enoch and Elijah of old, you have been translated to the third heaven, and into paradise, even without tasting of death. In order to explain to you how we have met here in such glory to-day, I would call to your remembrance your own training upon the earth, and through it you shall be able to attain to a knowledge of my training, which was spiritual and invisible, and must be shown you in external figures. When you were a child, you spake as a child, you thought as a child; but when you became a man, you put away childish things. So likewise, then I saw through a glass darkly, but now face to face; then I knew in part, but now I know even as also I am known. There were three great effects to be produced in my natural spirit: it was unbelieving and disobedient; for while you had two horns like a lamb, two powers, the physical and the mental, which were fitted to dwell together, and work in harmony, in innocence, and peace; still I then spake as a dragon, and the volitions of my spirit were evil and rebellious. Your members, through my unrighteousness, became the servants of unrighteousness; and my first volition being a wicked one, polluted at the fountain-head the rivers of the waters of our joint existence. My subsequent repentance and renewal of spirit when born

of God, only placed me in a position of direct antagonism to you, who having learned to do evil, the teaching or training of you to do well was a thing as impossible with man as that of the Ethiopian changing his skin, or the leopard his spots. You know by experience of the fact in the world, the manner of your birth: it is then a figure of the manner of the birth of faith in my spirit; and just as there is method, and agency, and time, and sorrow in the conception, formation, and birth of a natural child; so is there in like manner, method, and agency, and time required, accompanied by sorrow, to produce faith in the spirit, which is a heavenly child. The natural child grows in wisdom and in stature as it grows in years. It knows nothing when it is born; it can do nothing of itself or for itself. It is some time in the world ere it recognises even the objects most frequently presented to its view. It has to be nursed and tended by others, or it would perish; and it knows not the parent or nurse whose care is so tender over it. It requires to be fed and nourished; and helpless though it be, it is susceptible of pain, and cries when in distress. It begins to notice, and manifest its recognition of its watchful guardians; other objects soon attract its attention, and its playful smile displays its intelligence and capability of enjoyment. Its body is growing, and with its growth the noble faculties of the godlike infant begin to develop themselves. When it begins to walk, it begins to think and to speak; and when its powers of body and mind are sufficiently expanded, its training for life begins. You will recollect your own case: when you became a pupil, you were still a child, and your education had to be begun with the first rudiments of instruction. You were taught to read, commencing with

the alphabet: you were taught to write, commencing with the simplest initiatory lessons. You then acquired a knowledge of the proper use of languages, beginning with the rudimental grammar of your native tongue. You were trained to adopt a correct mode of expressing your ideas, whether orally or in writing. You were instructed in arithmetic, mathematics, and algebra. You became acquainted with the geographical position of the earth, its seas, its lakes, and rivers, its continents, its mountains, its deserts, and its islands, its kingdoms and their history. You were informed of the principles and laws which regulate the movements of the material universe, and your mind could appreciate the knowledge which astronomy communicated regarding the heavenly bodies; chemistry, regarding the felt but invisible elements, as well as those material; botany, concerning the fruits of the earth; and geology, in relation to its strata. Even the principles of moral philosophy, political economy, and religious duty, you were made conversant with, according to the teaching of man. Time would fail to recount to you all that was done in order to the full development of all your powers. You were a ship well fitted out in all respects; you were freighted with a valuable and precious treasure; you went to sea, you spread your sails, and the wind blew; and whether it blew in soft and gentle breezes, or raged with tempestuous fury, you were astonished to find that it always blew contrary; and notwithstanding the excellency of the ship itself, the completeness of its equipment in masts, and rigging, and sails, and incalculable value of its treasure; you, with all your scholastic attainments, when you set out upon the sea of life, found your ship unmanageable at every point. You often wondered what

could be the cause, and you began to imagine that all your learning was of little profit to you; it was upon your memory, but the cares and troubles of life began to wear it away. You toiled and laboured, but made no way, for the wind blew right against you. I was disobedient, and I was the wind that filled your sails. I was the author of those blasts and tempests of fury and passion which tossed to and fro the ship on the billows of life. We had no compass, no chart, no skilled and experienced shipmaster on board; there was no influence within, always pointing steadily heavenward, and at the same time directing our course in the voyage of life. We had much intellectual knowledge of Scripture and religion, but still it was a sealed book, and neither sun nor stars shone for many days upon our path in the mighty deep; and never having practised religious duty from the heart, we knew nothing experimentally of self-command. At length there arose against us a tempestuous wind, a violent outbreaking of an incontrollable spirit; and when the ship was caught, and could not bear up into the wind, we let her drive. Being exceedingly tossed with a tempest, we lightened the ship; we found our personal safety perilled, and we began to part with what we thought might help to save us; and with our own hands we cast out the tackling of the ship, and then all hope that we should be saved was taken away. But after long abstinence from what had hitherto been injurious, there stood by me in a dream the angel of God, whose I now am, and whom I now serve, and the matter of his communication was as if he had said, Fear not. This intelligence I then communicated to you, and we were of good cheer. You fed your intellect with that amount of knowledge which was needful to be possessed, ere the

grace of God which bringeth salvation could appear and work within us; and after doing so, I ceased to trust in man, and cast out the earthly manna into the sea. The day began to dawn, but I knew not the land, which was yet afar off; discovering, however, something like a place of refuge, and being willing, yea, anxious, to be saved if it were possible, I attempted to reach the shore. I loosened those chains which bound me to the earth; I cast myself upon the mercy of God; I ceased to trust to my own guidance; I prayed to God with great earnestness; and I struggled with all my might to reach the shore; and falling into the place where the two seas meet—the sea of divine wrath and the sea of divine mercy—even Jesus Christ, I ran the ship aground: my spirit cleaved unto the Lord, and remained unmoveable; and you, my hinder part, my heel, bruised by the serpent, was broken with the violence of the waves—the waters of affliction which then passed over us. The angels of darkness who had hitherto kept me a captive, and you, my elder brother, resolved to kill me, lest I should escape; but the Captain of our salvation, who is not willing that any should perish, but that all should come to repentance, being willing to save me, kept them from their purpose, and I escaped safe to land.

I then became in spirit what you were in mind and body when born—a child; and my faith was like your senses and faculties, a considerable time in developing its reasonableness and extent. I was born as a spiritual child complete, having within me the germ of that eternal life which you now enjoy in communion with me, even as you were born a natural child, complete in all your faculties and powers. I began to know, to rejoice, to speak, and to walk by faith, just as you began

to use your faculties and powers. You will now understand me when I thus appeal in my illustration to your own experience. I was sent to school to be trained just as you were; and my school was the school of affliction. My faith had two wives; the one Leah, which is hope; the other Rachel, which is love or charity. These wives were taken out of, made from my faith, through great tribulation. My first wife, hope, had an handmaid, named Zilpah, which was patience, working experience. My second wife, love, had also an handmaid, named Bilhah, which was brotherly kindness. The children of these have been manifold, as you now see this day. They who were afar off have come near, and desire to minister unto thy joy. Here are the handmaids and their children, they are ready to serve thee in every thing. Hope and her children come next, and offer to thee their cheering and enlivening presence throughout eternity. Here is Joseph, my favourite child, and Rachel; Joseph being the pure spirit which love produces when caught up unto God and to His throne. I am at your service, to do for you whatsoever you desire, for I have now but to will it, and it is done. On earth, you were confined within a narrow space; you were fatigued and wearied with toil and labour; when you travelled, even in latter days, it was only with the fleetness of the wind: and you, my intellect, when you desired to communicate your mind to others at a distance, could only do it with the rapidity of lightning. You, my body, were exposed to pain and disease, to hunger and to thirst, to weariness and fainting; the light and the heat of the natural sun, although genial and enlivening, was still too bright for your eyes to look upon, and occasionally oppressive in its warmth. Now, however, you are a spiritual body, just the very

nature you then were, although regenerated, and this you know of yourselves, I need not tell you. You may be somewhat dubious of what I say until you experience it. I ask you not to believe without evidence; but I must tell you, that you may know how exalted your privileges now are, and that you may enter upon their immediate enjoyment. You will never be wearied again; you have but to communicate to me your wish to go wherever you please throughout the boundless expanse of God's universe, and that instant it is my will, and you shall be there. At this announcement the body falls prostrate to worship, for the spiritualized nature says, Surely God is in me, and I knew it not. The spirit hastens to correct the mistake, and says to his elder brother, see thou do it not; I am thy fellow-servant and of thy brethren, that have the testimony of Jesus: worship God. The spirit reminds his elder brother that this was his constant error in the days of his probation: through the intellect and the senses God as a Spirit could not be known, neither would the Father be so worshipped. The spirit warned him for the future never to fall down to worship externally, without being accompanied, or rather moved to it, by the spirit within him. The spirit continues, saying, This is a very simple rule, and, if but observed, would guide infallibly to the true worship of God. The prostration of the body, as you did just now, without the worship of the spirit moving to external acts of religion, is hypocrisy; and when the spirit does not remonstrate and prevent such unmeaning and idle ceremony, then the spirit is guilty of will-worship, having recourse to bodily exercise, which is not profitable without the homage of the spirit. What you did just now, if I had

permitted you, would have been the worship of myself, the will, and therefore will-worship. Probably you now know fully what a self-will is, and the effect it produces upon the whole man, soul, body, and spirit; the spiritualized body signifies assent. The spirit proceeds, saying, I will now explain to you the mystery of the difference in your state from what it was upon the earth. Matter is itself inanimate, and cannot move except it be carried from one place to another. God alone has life within Himself, and God, you are aware, fills all things every where with His fulness. The great mystery of what God has done, and of which you and I are living illustrations, is, that He has formed out of inanimate matter such beings as we are. He descended into the depths of the earth, and He ascended again, taking with Him, however, innumerable trophies of His glory and His power. You understand then what I mean; the joyful, intelligent, divinely human being which we three are in one, was once a piece of inanimate matter. You may well say, these things that have been made were not made of things which do appear. You and I were not made of what we are, although we know ourselves to be what we were in identity. You, had you not your experience upon earth to instruct you, would not have believed that dust out of the ground could even be made a living animal to walk to and fro of its own accord upon the earth. That would have appeared a much more unlikely thing, than that you should be able to travel over any extent of space by one volition of my spirit. I am anxious that you attend closely to what I say, for you are a reasonable being, and although I would save myself some trouble in illustration, and you perhaps would wish to

be spared yourself and to spare me this explanation, by at once giving you a proof of the truth of what I have said, in transporting you to some distant region as yet unknown to you by sight: that would be at variance with the will of God; and as He has been pleased to set the example, and first show the reasonableness of what He does or asks, by demonstrations made to the intelligence of His creatures, I must do the same; for let me tell you once for all, that if it should occupy from this for ages to come, ere you could be made to understand and believe what I say, however strong my desire to gratify, and yours to be convinced by sight when you have not faith, I cannot, I dare not, and I will not permit a volition throughout eternity, but what I know to be the will of God who dwells within us. It was to train me to this state that the ladder was set up on the earth, whose top reached to heaven; and know, for it is the true saying of God, the reason why I can now transport you where I will, and when I will, is, that my will and God's will are one. Wherever He is in Spirit, I can be in spirit; and it is by this mysterious union of God's Spirit and my spirit, that I possess the power which, when I told you of, caused you to fall down to worship me. The animal life formed out of the dust, was breathed into by God, and became a living soul. You know, from your own experience upon the earth, that your mind could roam in its thoughts from star to star, from world to world, from system to system, so that in your nature, even in the state of probation, there was in reality the ladder set up on the earth, your animal nature, whose top, your mental faculties, reached unto heaven. These two things were very unequally yoked, and you cannot imagine it was ever intended to make

that man's permanent condition. The earthly was contrary to the heavenly, and the heavenly was contrary to the earthly; and it must have followed, that either the earthly would destroy the heavenly, or the heavenly destroy the earthly, in so far as either was then so directly opposed to each other. These were two of the most opposite extremes that can be imagined, and yet they were one being. You must bear witness yourself to the justness of this conclusion, for you saw many upon the earth who were but in a limited degree removed, in point of intelligence, from the beasts that perish; and this sad effect was produced by the predominance of the earthly over the heavenly part of your one nature. I interposed, and became a turning point; had I never known sin, and had my first volition been according to the will of God, then in a moment, in the twinkling of an eye, your earthly nature would have been changed, and your heavenly nature would have prevailed, and what I now make known to you would then have been experienced by you. But it is better for us it was not so ordered. I have already said to you, that wherever God's Spirit is, my spirit can now carry you by one volition. You could not think that I meant that I was omnipresent; that is an incommunicable attribute of God Himself. You are now in glory, even in the third heaven, and you know, for your senses tell you, that you are only in this one spot; and if you know that, then I have to inform you, that I can only be where you are. We are still a local being, can never be present in more than one place at one time, neither see any thing outward, except through your bodily eyes. I inherited a disobedient spirit by nature, so that for many years my volitions were rebellious; and so long

as they continued so, I knew nothing whatever of the brightness of glory which now shines within us and around us. The earthly part of our nature prevailed; we were actually dead; our intercourse with heaven was cut off. Now if my spirit and your mind could be made so earthly and carnal by a rebellious will, need you wonder at what I told you when I said, that by an obedient will the earthly part of our nature has been made so heavenly and spiritual. The ladder by which I have climbed to the third heaven, and secured your ascent with me, had eight steps. The turning point of our fall to earth was a disobedient will; but in Christ all the mischief occasioned by this fall is undone. The devil and his angels were created in Christ; so were all men. Had Satan and fallen angels worshipped the Son when commanded, He would have been to each one of them what He is to the angels who kept their first estate. In other words, God said to them, ye are gods, but ye are not able of yourselves to keep your place as created intelligences without a great moral centre acting upon each of you, and drawing you towards Himself, in proportion to your intellectual powers and faculties. But I have introduced my Son, my only begotten and well-beloved Son. He alone is fully qualified to be the centre Sun of the moral universe; for He is my equal in all things, the brightness of my glory, the express image of my person. Unite yourselves to Him; gather all together; behold Him and worship Him; and when you do so, you shall each take take up your stations in the great spiritual system, and, divided into innumerable companies or systems, you shall be each free within himself, constantly revolving in order and harmony around each other, and all shall move with exact pre-

cision around Him, the great centre. The case of the angels in one sense is similar to that of fallen men; every thing was done that could possibly be done to make them willing to do God's will. They had all tasted the good gift of God; they all knew the powers of the world to come; they knew enough of God to make them willing to do his will, and to render them wholly inexcusable if they disobeyed. What happened is already related. Their case is very different from that of men in another sense. Man has an earthy as well as a heavenly nature. The angels who kept their first estate were perfected for ever by one act; but over and above the introduction of the Son among men, it behoved God to make Him perfect through suffering. In other words, there was no other way in which an earthy body could be made a spiritual body, but by positive union with God Himself; and when that union took place, the process of spiritualizing man's earthy nature was by suffering. God suffered in the flesh, and it needed no more suffering to redeem completely those who were sanctified or separated from among men in Christ. It was necessary, however, to show that man was a free and responsible agent; and therefore, instead of by one volition of His Spirit, calling all the redeemed into being at once, God proceeds to the accomplishment of His glorious purpose in Christ, in a way calculated to make known His manifold wisdom and wondrous character. You must therefore look at every thing connected with your own history and the history of all mankind as the work of God in Christ; for His death removes every difficulty as to God's reason for permitting sin to enter our world; and as you shall yet see before I am done revealing to you the wonders of redeeming love, the

death of Christ is that event in the history of the world, the glory of which, and the effects it has produced, will for ever and ever be the theme of ceaseless praises to Almighty God; and the state of the lost or impenitent race of angels and men will be an exhibition of blackness and darkness and malignity so awful as to shed a lustre and a glory upon the character of God, which, if it had no existence, would be a matter of regret to those who even once saw the glory of God as revealed in the blackness of Tophet.

In Christ, then, I was made willing to do God's will in the day of His power, and the first step which I had to take on my way hither was faith. By faith I was trained to a perfect obedience. You know what the trial of faith is, for you have read the trial of Abraham's faith. Well, again and again, so often that I cannot tell you, was my faith tried; and under such increasingly severe and painful dispensations, that at last I became so completely resigned to the will of God in every thing, that even when I dwelt with you upon the earth, when my work was finished, I could say, I have now learned in whatever state I am to be therewith content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me. I may tell you how it was that you suffered so much, and I was in such heaviness and bitterness of spirit. Satan had power to buffet me: when he could not drive me, by wicked suggestions and strong and subtle reasonings, to disobey my God in my spirit, he then afflicted me through you; and although what he did himself, and what he instigated others to do for him,

against me, was sore and grievous, and hard to be borne, God was in my spirit, and my faith in His continual presence, my trust in His almighty power, my confidence in His word, and the practice of habitual prayer sustained me in every conflict with him; and, oh! they were many; for I had to fight as one who had come to overthrow finally his power, being myself but the human instrument in the right hand of Christ. It was a contest of years; he was many a time the apparent victor; but I gained the second step on my journey hitherward, and became brave and courageous. Although contending with him as Christ did about the body of Moses, I could not bring a railing accusation against him. I felt I was the chief of sinners; as black and as guilty by nature in God's sight as he was. The more I struggled with him, I became the more filled with christian fortitude; and you will be surprised to learn that this step was not gained by frequent victories, but by continual practical defeats. He attempted to dissuade Christ from dying, by offering to quit the field and leave it to Himself, if He would but worship him. He acted the part of an accuser in me, accusing God in my heart as an austere Being, who would not show mercy to me; accusing me unto God, and seeking my destruction, which I sometimes feared he might accomplish; accusing me to myself, as so utterly unworthy, that I could not hope for mercy. Strange to say, he was actually doing me good in all this, for when in addition to this spiritual power which he was permitted to exercise over me, he also succeeded in drawing me continually, against my will, into sinful thoughts, and words, and actions; when at last he became so bold, as to come with me when I was standing before the angel

of the Lord, resisting me in this very manner; when sin came with me into the very holy of holies, as I prosecuted my great work; when the last terrible, and to him fatal conflict took place, I was utterly overwhelmed with horror and amazement. I had been caught up to the third heaven; my whole nature was enraptured, and I thought surely now the victory is won. I came down from the mount; all I had seen was fresh and vivid, and never can be forgotten by me. The lurkings of a fallen nature began again to work; Satan was at hand; he tempted, and it was a temptation, which may God preserve every man from; I fell, and how terrible was that fall, from the height higher than the highest created heavens. I could not be lifted up until I fell to the very bottom, when, instead of being dashed to pieces, I only broke in my fall the tables of stone which God had made and written with his own finger in my nature, that I might rise again higher still, even to Christ Himself, with new tables of my own making. In other words, I have learned by that awful, that terrible disaster, which, as I tell you and think of, I can scarcely, even here, forbear to shudder; it has taught me that the mercy of God in Christ Jesus cannot fail, but endureth for ever; my eyes were opened, and I saw, and I rejoiced when I saw, that thus what Satan had intended for my ruin, God meant for my exaltation. I felt the humbling power of God's discipline in a way which filled me with holy awe, but with filial boldness, for I reasoned thus: if after I have thus acted, possessing, however, a willing spirit prior, and a penitent spirit after, God has actually revealed Himself to me in a measure which passes all understanding, shall I not say the mercy of the Lord endureth for ever? Thus my painful and constant defeats increased

my faith in the mercy of God, and augmented my fortitude in the great warfare; for you must be told, it was a stronger proof of genuine faith to believe in the mercy of God in such circumstances, than if I had been perfectly innocent.

The third step I took was knowledge, in which you assisted me most essentially. You toiled and laboured much in season and out of season, in order to gather that amount of information which could bring us here; but I had also to struggle much for the gift of that Spirit, who is a Spirit of wisdom, to enable me to apply aright the stores you were collecting. It was a long and toilsome journey, still faith was our rock, and this day was ever present to us; and looking back I know you will cheerfully say, it was but for a moment, and all our labour was nothing compared with what we now are. The next step was temperance, and here too your aid was most invaluable. You gladly gave up many sources of earthly gratification, because I willed it to be so; but I found the cultivation of this grace of peculiar difficulty. To be temperate in spirit is not a natural plant; impetuosity or imbecility are two extremes, to either of which men often run. A man is a bold and a daring spirit, quick and sharp, and unless kept under the most powerful restraint willingly, he is a most intemperate spirit; or a man is a facile and easy spirit, indolent and sluggish, ruled by every body except himself, tossed to and fro, feeling not ashamed, but rather boasting within himself of his happy, because utterly careless and regardless spirit. To combine a powerful, an active, and a quick spirit, without its infirmities, with the results of a facile, easy, and indolent spirit, is a work so great, as to be beyond accomplishment, except

by almighty grace. The process is bitter and difficult. The spirit must be broken, and yet it must retain, or rather increase its moral grandeur and dignity. It must continue ever ascending upward to heaven by a process that will, in the same degree, send it downward to the depths of humility; this is God's work, but it is also man's work by God; and he that learns to rule his own spirit, has learned how to make himself as God, and has done that which is a victory greater than the conquest of every other will to his subjection. It is the glory of God that He learned obedience to His own will by the things which He suffered; and it is the glory of a man in Christ to subdue his own spirit within himself, and make it submissive, in every respect, to the will of God. The most perfect subjection to God's will, if voluntary, being the guarantee of the most perfect freedom to a man's own will. The next step was patience. This was a step of great difficulty, and was the first of a progressive character in our way hither. Faith was a rock holding on steadfastly by the eternal Rock of ages. Virtue or fortitude was a defence, a breastplate of protection in the moral warfare. Knowledge was the armoury of weapons for the warfare, and temperance was the putting one's self in battle array, girding on the armour of God. But patience was an aggressive step; it was a movement into the enemy's territory, and all its triumphs were conquests, the trophies of which enriched and ennobled my spirit. It was attained through a great fight of afflictions; for tribulations alone wrought patience. The manner of its exercise was twofold; in distress of body, in anxiety of mind, in grief of spirit, it needed patience to inspire hope. When hope was inspired, and large expectations were encouraged,

either in the providence, or in the word of God, many discouragements followed each other in rapid succession; so that hope had to be exercised even against hope, and it needed patience, not only first to inspire hope by experience, but it needed patience also to sustain hope after being inspired, when beset on all sides with violent improbabilities. Patience was the root of those spiritual graces which now adorn my justified spirit. Job was an illustrious human example of this distinguished grace. Its operation, however, is like fortitude and temperance confined to the state of probation; it was in Christ to the heavenly pilgrim a sustaining and calming influence, and was the handmaid of those christian graces which shall endure for ever. There was need of patience, that after having done the will of God, we might receive the promise; and because patience has had her perfect work we are here this day, crowned with honour and glory. The next step was godliness. I fear you may have imagined that what I said about fortitude was apparently adverse to godliness; and that living in sin was, after all, not so calamitous a matter as you had been taught to believe it when upon the earth. You may have imagined that when I spake of being tempted and falling, that it was something like the doctrine which saith,—let us do evil that good may come. This is that doctrine which turneth the grace of God into a pretence for lasciviousness, and they who have done such things, their condemnation is just. It was far otherwise; the great warfare of life was a war with sin and lust in our members. When the divine life began, this warfare originated, and ceased not until the body of death was destroyed within us. When I spake of defeats, I alluded to the oft repeated and unsuccessful attacks against an impregnable moral fortress—the sin

which, for the time being, did so easily beset us—and strange though it may seem to you, our defeats, although triumphs in the way already described, were also triumphs unto godliness; for as often as we were defeated, we returned to the assault with renewed diligence, redoubled vigour, and multiplied grace. It was in this manner that where sin abounded, grace did much more abound. Where the habit contracted, the lust inflamed, the passion irritated, the evil practised, was a besetting sin of a most deadly and inveterate kind, there grace did much more abound, not to encourage laxity or unconcern, but to arouse to unwonted efforts in order to its final and complete subjugation. Every pernicious habit contracted had to be assailed with the weapons of a spiritual warfare, one after another in regular succession. Just as an army would march from fortress to fortress in an enemy's country, leaving none behind undemolished; so we journeyed from sin to sin, beginning with the younger and the weaker, subduing one after another; but finding as we went along that every successive fortress was more formidable than the one just captured; finding also that in the struggle with each, all the fury of the powers of darkness was reserved for one grand assault, ere it left the field vanquished, until at length, after a long life of perpetual conflict, Samson-like, when the enemy thought he could not be touched, because he was strong, and he had shorn us of our strength; we prayed to God, put forth all our powers, seized upon the pillars of Satan's house within us, and while he mocked what he thought to be our vain and futile efforts, we drew down his house, and, in its fall, he and the body of death were both destroyed, and now we stand here, holy and without spot in the presence of

the Lord. The seventh step was brotherly kindness. On earth, Christ was not the centre of our existence. even when we began to follow Him, but, like every other natural man, self was to us all in all. Whatever we thought of, whatever we purposed, whatever we said, whatever we did, originated and ended in self. We were the alpha and the omega of our own existence; and as often as we could, we made ourselves the alpha and the omega of the existence of others. We foolishly imagined in the race of earthly rivalry, in the scramble among crowds of others for wealth and property, for influence and power, for rank and distinction, that our own aims accomplished, we had little or no cause to be concerned about the state or condition of others; yea, we sometimes hesitated not to inflict, if not positive, at least indirect, injury upon others, in the attainment of our own schemes, and we knew little of compunction for these matters, so long as we could preserve ourselves from the censure of a world equally as selfish. The unkind, and sometimes inhuman measures to which we resorted in our dealings with our neighbours, were a sad blot, and very much marred our happiness. Yea, among our friends, in our own family circle, that spirit of selfishness did sometimes manifest itself. You would think it strange now if our union had no stronger cord to bind us than the self-love of each one of us three for itself. How could we be happy? how could we know true delight? and yet we are not more essentially one now; dependent upon each other to contribute its measure of effort for the united enjoyment of all, than what not only families and friends, but nations and kingdoms, yea, every one upon the face of the earth was; for such was the mysterious link with which God

bound together the earthly destiny of all men, that, whether they knew it or not, so the fact stood, God in His providence made every man his brother's keeper; and such was the equity of his procedure in this matter, that when men violated this law, whether directly or indirectly, they never were allowed to escape with impunity; so that the selfish man was his own chastiser through the wisdom of God. The first dawning in us of a kindly and disinterested regard and concern about the happiness of others, was the beginning of our heaven upon earth, and was a most important step in the ladder of our ascent hither. It was the origin in us of that mind which was also in Christ, who went about continually doing good. Our notions of the true Spirit of Christ were very imperfect and defective at the outset. We limited in our minds the claims of brotherly kindness, to a few close and intimate christian friends, whom we thought to be the saints, and beyond whose narrow sphere we imagined we saw nothing but the worship of Baal. We then thought of extending our kindly and benevolent offices to the poor, and outcast, and destitute around us; but we entered upon this work more in the spirit of the proud pharisee, than the spirit of the sincere, and humble, and large hearted penitent. We began at the two extremes, but being in the right direction, we gradually converged towards the true centre. A more perfect acquaintance with the world unchained our spirit; for the christian will die in spirit if he shut himself up from the buffetings and the kindnesses, the frowns and the favours, the reproaches and the commendations, the troubles and the joys of the world in which we dwelt; it was the best school of training into a meetness for the sky; and these were the best instructors of

our spirit, when we were properly exercised thereby. When we persevered doing good and showing kindness, heartfelt and sincere, to those who sometimes injured and molested us; when we continued doing good to all men as we had opportunity; for some time it seemed a hard thing to flesh and blood, and many were the internal conflicts between light and darkness in regard to this matter. We found, however, at last, that the practice of brotherly kindness was something more than the doing of good to others; we began to experience within ourselves the reward of well-doing; and when formerly an injury inflicted by another, although endured with apparent forbearance, still rancoured within us, making us long the prey of unkindly feelings and sinful resentment; now the receiving of an injury only opened up new fountains, out of which flowed streams of inward peace and highest gratification, it being our delight, if our enemy hungered, to feed him; if he thirsted, to give him drink; for in so doing, in almost every case, this treatment was like heaping coals of fire upon the person's head, and burned up his animosity, if it did not kindle a different spirit. By degrees we were drawn beyond the limits of our own christian friends; then beyond the limits of our own christian association; then beyond the limits of our own christian denomination; then beyond the limits of even christian professors; then beyond the limits of our own nation, until at last the christian edifice, the spiritual temple of God, became complete, and we in Christ regarded every being alive in human form as our brother in the Lord; for whom we ought to be prepared, yea, willing, to suffer and to die itself, if so be that our suffering or our death would be gain to others. Then

we took the last step which brought us into the inner court; we put on charity—love to every one, which is the golden girdle of Christ's body—the bond of perfectness: and we found that love to all irrespective of self; a love not merely in word, but in deed—a love in Christ, and through Christ, to every man, yielded us even upon the earth so rich a harvest of heavenly fruits, that we could then say from experience, although not in the same degree we now know it, there abideth faith, hope, and charity, these three; but the greatest of these is charity.

Having taken you up the steps by which I have been brought hither, I will now show you their application to our present state. The great design of all this training was, to make my will perfectly obedient to God's will; and the result has been, that now and henceforth, for ever, there shall never be the semblance of a volition in my spirit, in the most remote degree at variance with the will of God. When I was joined to the Lord upon the earth, I became one Spirit with Him; now my justified spirit is made perfect, and through the mighty power of God working in you, my earthly or physical nature, you have become a fitting residence for a spirit, now one with the Spirit of the Lord. You often witnessed and experienced the velocity with which you were transported from place to place during the latter days of the state of probation. Then your body was mortal, now it is glorified; then it was an animal nature, the blood being the life of it, now it is a spiritual nature, an house not made with hands, eternal in the heavens. You know that the Spirit of the Lord is everywhere; you also know He is one with my spirit; and because He is so, He dwells in your body and soul jointly with me. Sup-

pose you now express a desire to be translated to a spot of the universe at an immeasurable distance; your wish becomes immediately my will, for we are one, and you can never desire what I cannot will to do. Then, I will, that you be translated whithersoever you wish to go: my will is God's will, for I cannot will to do any thing which God will not be equally willing to do for me; so in a moment, in the twinkling of an eye, you are, by the Spirit of the Lord, translated to the desired spot. Is it not a legitimate and just conclusion, that if you and I are one, and if thus united, God is one with us; and if God be present in every place, then in a moment, by the Spirit of the Lord, what I have said shall be done? God sits upon the throne, and all wills are obedient wills in heaven; there cannot by any possibility ever be a jar in this holy, this happy, and glorified state. It is impossible, utterly impossible, for you to wish, or me to will, or any other glorified being to desire, what cannot be done, even on the instant for them, and by them. You should now be satisfied with this explanation. The glorified Esau replies—I believe!

The spirit proceeds—I will now explain further the mystery of our redeemed nature. I said before, we were three in one and one in three, and that God is three in one and one in three. Now there is but one God, and one Mediator between God and men, the man Christ Jesus. The natures of God and men are united in the man Christ Jesus; and the meaning is, that men were destined to be united to the nature of God in Christ. Every man in the state of glory is really God and man, just as Christ was, with this exception, that Jesus was God Himself made man; whereas all in glory are men united unto God. The one, the man Christ Jesus, is infinitude

and glory descending and dwelling in all the attributes and perfections of His person and character, in a human nature. The other, redeemed men, are finite, dependent, weak and sinful flesh and blood, caught up after being purified, and united unto God Himself. The former is God verily made man; the latter is man verily in God. God took upon Him the nature of Adam, that He might clothe us with His own Divine nature. The distinction is broad and plain. The one is God Himself; the other is man himself: in Jesus Christ the Mediator they are both united. He is the ladder set up on the earth, whose top reached unto heaven, upon which angels or spirits descended and ascended. The Spirit of God came down in Christ; and when Jesus ascended, all men virtually ascended with Him, and were for ever united in their nature unto God. Man's individual spirit ascends when he is willing to do God's will, and returns again to the earth, his body, bringing with him the Spirit of God. He dies as Christ did, and revives again as Christ revived. Christ descended and then ascended; man ascends and then descends; that is, God became man, but He is God again over all, blessed for ever: man by disobedience exalted himself against God, but he is man again, obedient to the Spirit of the Lord. Christ was a sovereign will, and He became an obedient will. Man was a disobedient will, but through God's obedience unto death, man has become obedient too. Jehovah is again a sovereign will, over all and in all. Man is also a sovereign will, obedient to God, and in God. The identity and individuality of God and man is distinct and separate the one from the other; and yet the union of the three in one in God, and the union of the three in one in man, is not more complete and perfect, than

the union in one of God and every man, and consequently, God and all men. There are three orders of redeemed men, in each of which the glory of the Lord is shown, and they are each a tenth in their proportionate numerical relation to the other. The ninety and nine just persons who need no repentance, display the richness of the mercy of God in a numerically and morally tenfold greater degree than the tenth part who dwelt upon the earth in paradise, and were translated without tasting of death; for not only are they tenfold more numerous, but God's mercy is manifested in them in a tenfold greater degree; for "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. i. 27—31.) All of this class have received mercy freely, and without repentance, in Jesus Christ; the difference between them personally and the lost being, that they did not sin after the similitude of Adam's transgression; they were not enlightened; and where there is no law, no enlightenment of conscience, either from the knowledge of the truth, or the law written on the heart, sin is not imputed; and Christ is made of God unto every one of them, wisdom, and righteousness, and sanctification, and redemption, so that no flesh should glory in His presence. These are redeemed from the lowest depths of

the earth, and are the first heaven. The second heaven is the state of those who are translated without tasting of death; every one of them may be said to be tenfold more glorious in themselves than the others; for one-tenth the number gives the same amount of visible glory in the second heaven which is given in the first. The third heaven is the state of those who, in the dark night of this world's history, suffered for conscience sake, and who died, but whose souls reigned with Christ. Those in the second heaven dwelt in the true paradise upon earth, in happiness and peace; whereas those in the third heaven were much persecuted by Satan and the world all the days of their lives; so that one-tenth the number there gives the same amount of visible glory to God that is given in the second heaven. The mercy of God in Christ comes downward, being least displayed in the third heaven, and most displayed in the first. The glory of the Lord is equally manifested in them all; the difference of each individual's state being compensated for by the disproportion in numbers; for there is joy in heaven over one sinner that truly repenteth, more than over ninety and nine just persons who need no repentance. God says, "My thoughts are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. lviii. 8, 9.) In one man there are three natures; the body, earthy, but now heavenly: the first heaven. The mind, once carnal, now also heavenly: the second heaven. The spirit, once rebellious and dead because of sin, now quickened and alive for evermore: the third heaven. The body is one, but it is three in one. The mind is one, but it is also three in one. The spirit is one, but

it is also three in one. Then God is three in one, and He is one with each of these three. The body is one with God, and God and the body are both three in one, that is six; and this is the first heaven of man's nature. The mind is one with God, and God is one with the mind, and each is three in one, that is six; the number of the second heaven of man's nature: but the second heaven is tenfold more glorious than the first, so that ten times six is sixty; these two make sixty-six. The spirit is one with God, and God is one with the spirit, and they are both three in one, that is six; and this is the third heaven of man's nature; it is tenfold more glorious than the second, and a hundred-fold more glorious than the first: ten times sixty, or six times a hundred, is six hundred, which, added to the two former, make in all six hundred threescore and six. "Here is wisdom: Let him that hath understanding count the number of the beast or the creature with two natures like a lamb, made out of the earth, but originally having a spirit like a dragon; it is the number of a redeemed, a sanctified, a glorified man; and his number, the number of his name, which is God-man, is six hundred threescore and six." Here ended the dream of the spirit, and the man returned to the earth, to note what is written in the Scripture of truth.

The measure or number of the stature of a perfect man in glory, is also the measure of the stature of a perfect man on earth in paradise, when all things are restored, the difference being one of degree. What is true of one man is true of all men, for all that are redeemed are the one body of Christ. There are three eternal states of redeemed men, just as there are three natures in one man; the first heaven, all those who have lived and died

and have not sinned after the similitude of Adam's transgression. The second heaven, those who shall be translated without tasting of death. The third heaven, those who have suffered for well-doing upon the earth during the times of the regeneration, and who have died in the Lord, their works having followed them. This heavenly body will first be manifested on earth a terrestrial body. During the latter-day glory not only will the glory of one man be different in degree from another, but there shall be three large sections of the human family, corresponding with the three states of the heavenly body. The first will be the descendants of Ham, whose intellectual powers have been least developed in the ages that are past, and who are less capable of high mental and moral enjoyment than the other divisions of the human family, the time being short comparatively, they cannot attain the same measure of perfection with the others. The descendants of Shem will form a second state, being more civilized than the sons of Africa, their mental culture not having been wholly neglected, but not equal to the descendants of Japheth in moral attainment. The descendants of Japheth will form the third state of being, because of their great intellectual attainments, these making them capable of an immeasurably higher degree of moral and spiritual enjoyment. The one class will be within themselves as happy as the other, for the happiness of each will be perfect in itself. There shall be an adaptation of the whole nature and circumstances of each man, and of every class of men, the one to the other, so that all shall feel contented and full of joy. The European would not be happy in the circumstances of the African, nor could the African enjoy at all the circumstances of the European. So will it be with the

different conditions of men throughout all the earth; the king would not be happy if he were a subject, and the subject would be as far from happiness if he were a king. The master would not be happy a servant, neither would the servant be happy a master, except his training had prepared him previously for the change. But God hath given to every man the material in his own nature and in his own circumstances, out of which, by obedience to His will, he can make himself perfectly happy, whatever be his condition or rank in life; and this is true equality, the only equality that can be attained with God's approval; and they are but filthy dreamers, who teach men to seek their happiness by pulling down those ranks and gradations of the social state, which are essential to the life, the health, and the vigour of the whole body.

The history of the visible church commences with the life of Abraham, and unto him God declared the end from the beginning. When the Lord called Abram He said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. xii. 1—3.) This promise applies to the Jewish nation; it was 1921 years before Christ that God spake thus unto Abram; and 1921 years after Christ, in the year 1903, the Jewish nation, when God has gathered them together from all quarters of the earth, shall say, "Blessed is he that cometh in the name of the Lord." The promise also applies to the whole redeemed family, of whom Abraham gave one-tenth unto Melchizedek, king of

Righteousness and Peace, these being they who shall compose that great kingdom, which shall be set up on the earth in the last days.

The history of God's kingdom and dominion over all the earth commences with the reign of Nebuchadnezzar, king of Babylon, who besieged Jerusalem, and led the Jewish nation captive, and unto whom was given dominion unto the end of the earth, God's chosen nation being made subject unto him. In his case, God was also declaring the end from the beginning, He having made known to Nebuchadnezzar what should be in the latter days. The king saw two dreams; the first, which passed from his mind, but which God revealed unto Daniel in a night vision, was an outline of the history of the world till the end of time. The second, which he remembered, was concerning himself as the head of the great image; and what happened to him was a figure of the comparative degradation of mankind, from thence, until God would set up that glorious kingdom in this world of which his was but typical. What the kingdoms, and nations, and kindreds, and tongues, and people of the earth are to be even in this life, is a state as far exceeding in honour and glory what they have ever yet been, as the state of Nebuchadnezzar when restored to the use of his reason, the glory of his kingdom, his honour and brightness, excelled his state of degradation when driven from men and made to eat grass as oxen, his body being wet with the dew of heaven till his hairs were grown like eagles' and his nails like birds'. Nebuchadnezzar was seven times or seven years in that degraded state; the transaction is figurative of the history of mankind. The seven times are 2520 years, reckoned from the time when Nebuchadnezzar

was restored to the use of his reason, 562 years before Christ, until the first year of Christ's universal reign upon the earth, the year 1939. From Nebuchadnezzar's restoration until the pope's era is a period of 1168 years; from thence, the year 606, the years in fulfilment of prophecy are 360 days each; so that from 606 till 1939, which is in prophetic reckoning 1958, is a period of 1352 years, which, when added to 1168, make in all 2520 years. His hairs grew like eagles'; so it is written, the first great beast which came up out of the sea was like a lion and had eagles' wings. His nails grew like birds'; so also it is written that the third beast had four wings of a fowl upon the back of it. The occasion of his being so dealt with was his refusal to give God all glory, and his opposing and exalting himself against God; for "the king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men." (Dan. iv. 30—32.) The sin of mankind has been "that when they knew God they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping

things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (Rom. i. 21—25.) Among those under the dominion of the beast, having seven heads and ten horns, social and religious improvement is a moral impossibility. Men forget in their calculations the moral element in a man's nature, the proper cultivation and full exercise of which towards God and his fellow-men, can alone crown him with honour and glory. Hence the European nations are also divided into three states; while all of them are in literature, arts, and science much superior to the tribes of Asia and Africa, and have also comparatively a clearer moral perception; still they differ from one another most materially in point of social and political privileges; and they differ in these external matters, in exact proportion to the extent in which they differ in the possession and practice of true religion. The first state comprises Austria, Hungary, Sardinia, Spain, Portugal, Naples, and Rome. The second state comprises the northern states of Germany, France, and Switzerland. The third state Great Britain and Ireland. During the latter days there will be manifest a similar comparative difference in these several states; the first shall then be glorious, the second shall be much more glorious, and the third shall be most glorious. In the ascent upward the distinction is preserved, for in the highest of these states there will be other three states in one. Ireland shall be the first state, and she shall be happy and glorious. England shall be the second state, and she shall be much more happy and glorious. Scot-

land shall be the third state, and she shall be most happy and glorious. Each of the three shall be only comparatively different in their degrees of happiness and glory; they shall each be as happy and as glorious as they are capable of being made in this life. We shall now return and trace the history of these several states as revealed in prophecy.

Dan. xi. 18. "After this shall he turn his face unto the isles, and shall take many." This refers to the missions undertaken by the Romish church to parts of the world beyond Europe, with the view of making up for the loss of those in Europe, who did not stand on the side of the pope, neither was for him, at the time of the reformation. "To repair in some measure this very great loss, the popes have laboured much more earnestly than their predecessors had done, to extend the bounds of their kingdom out of Europe, both among the nations not christian, and among the christian sects. In this very important business, first the Jesuits, and afterwards persons of the other monastic orders, have been employed. Yet if we except the achievements of Francis Xavier and his associates in India, China, and Japan, which have been already noticed, very little that is great and splendid was accomplished in this (the sixteenth) century, the arrangements for this business being not yet perfected." (*Mosh.* vol. iii. p. 249.) "The arduous efforts commenced by the Roman pontiffs in the preceding century, (the sixteenth,) for extending the christian church, and thus exalting and enlarging the glory and majesty of the Romish see, were in this century placed upon a permanent and solid basis; whereas, before, they had been tottering and ill-supported. In the first place, Gregory XV., at the instiga-

tion of his chaplain, Narni, established at Rome, in 1522, the famous congregation for propagating the faith, and furnished it with very extensive revenues. This body, which consists of thirteen cardinals, two priests, and one monk, together with a scribe, has for its object the support and the propagation of the Romish religion in all parts of the world." "To this institution, Urban VIII., in the year 1527, added another, not indeed equally magnificent, yet renowned, and very useful, namely, the college or seminary for propagating the faith, in which, from almost all nations, future heralds of christian truth to foreign countries are educated and imbued, and prepared most carefully with the literature and learning necessary for so important an office." "In 1563 the congregation of priests for foreign missions was instituted by royal authority in France; and likewise the Parisian seminary for missions to foreign nations was founded by certain French bishops and theologians, in which men might be educated and instructed in order to become preachers of christianity among the nations estranged from Christ. From this seminary go forth, even to the present day, the apostolic vicars of Siam, Tonquin, Cochin China, the bishops of Babylon, and the apostolic vicars of Persia, and other missionaries to the Asiatic nations; and they derive their support from the ample revenues of the congregation and the seminary." "From these colleges and societies issued those swarms of missionaries who travelled over the whole world, so far as it is yet discovered, and from amongst the most ferocious nations gathered congregations that were, if not in reality, yet in name, and in some of their usages, christian." (*Mosh.* vol. iv. pp. 3—6.) The French nation has ever kept

side by side with the Roman pontiff, aiding him in all his designs. In Gregory's first mission to England; at the time of the pope's erection to a civil as well as spiritual monarchy; when his thunders were fulminated against king John of England, in 1213, the pope having set his face to enter England with the whole strength of his kingdom; and when he turned his face unto the isles, and took many, France was giving its most strenuous support. The history of the Tahitian expedition, and the French intervention in the affairs of the Roman republic, are recent manifestations of the same unity of purpose and action still subsisting between them. France shall yet wipe away the stain of this reproach in a way that will glorify God, do good to men, and honour and bless herself. Thus was fulfilled what is written, "After this shall he turn his face unto the isles, and shall take many."

"But a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land: but he shall stumble, and fall, and not be found." (Dan. xi. 18, 19.) The prince here referred to is Michael, the great prince, which at the time of the end should stand up for the children of God's people. The same events are referred to in Rev. xii. 7, 8. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." In this last passage the first war in heaven, and the last great conflict upon the earth are referred to, God declaring the end from the beginning. The Eternal Son of God was the Michael of the first conflict, and He

is the true Michael of the last conflict, for it is by His truth, by His love, and by His grace, that the saints shall fight with the adversaries of the Lord, and prevail. Nevertheless, He Himself has returned to His Father, having been revealed to angels, and manifested in the flesh, He has once more ascended up far above all heavens, that He might fill all things; and because He has returned to the Father, the Holy Spirit, an invisible but almighty Agent, has proceeded forth from the Father and the Son. To Him, the third person in the glorious three in one, is now committed the completion of the world's regeneration and redemption; and He was to raise up another Michael from among the children of men, even a sinful descendant of Adam, who, being filled with the Holy Spirit, would be made like unto the Son of God, by the power of an endless life. He would have to enter into personal conflict with Satan and the powers of darkness, and fight his way, strengthened by the grace of God, and enlightened progressively by the Holy Spirit, until at length he would conquer in his own person the great adversary, and thus be caught up unto God and to His throne. Other spirits, believers and unbelievers, would also be engaged in the same terrible and final struggle, which shall terminate in the defeat and overthrow of Satan's power over men's minds, which are called heaven, in contrast with their bodies, which are of the earth, earthy. The effects of this war will be twofold; it will result in the destruction of the beast with seven heads and ten horns and the false prophet, the visible manifestations of spiritual wickedness; but what is of much more importance, Satan and wicked spirits will be cast out of men's minds, neither shall there be place found any more for him in heaven or

the spiritual world. For "the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. xii. 9.) This is the event which the prophet Isaiah predicts in these words:—"In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan that crooked serpent; and he shall slay the dragon that is in the sea." (Isa. xxvii. 1.) Also, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." (Isa. xxviii. 16, 17.) By taking away the veil from the face of Moses, by contending with Satan about his body, by rolling away the stone from the Saviour's sepulchre, and by opening the books of Scripture, there shall shine a light from heaven above the brightness of the sun. The glory of the face of Moses, which the Israelites could not look upon, all men shall behold. The body of Moses, buried by God Himself, shall appear in glory accompanied by Elias; and they two shall be seen talking with Jesus on the true mount of transfiguration. The churches of Christ shall behold two angels, the one sitting at the head, and the other at the foot of the sepulchre, saying, Come see the place where the Lord lay. "The angel shall come down from heaven, having great power; and the earth was lightened with his glory. And he shall cry mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils,

and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. xviii. 1, 2.) By these means, the word of God, and the outpouring of the Holy Spirit, conjoined with the prayers and persevering personal exertions of all saints, shall the prince cause the reproach offered by the man of sin, the son of perdition, to cease; and in this way, without his own reproach, shall he cause it to cease.

But it is said, "a prince for his own behalf shall do these things." This is he of whom Daniel spake, saying, "I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) Christ Himself is the Ancient of days, the Eternal and Holy One, and as has been already stated, it cannot be said of Him that He came to the Ancient of days at the end of the world, and was brought near before him to receive dominion, and glory, and a kingdom. Even His mediatorial kingdom ruleth over all, both angels and men; so that, in no sense correctly, can these things be said of the Son of God, the equal of the Father. But a man-child was to be born, who was to rule all nations with a rod of iron, and was to be caught up unto God and to his throne. This is a passage exactly parallel to that of Daniel just quoted, and predicts the coming of a man at the end of the world, made like unto the Son of God. His kingdom is to be everlasting; after the reign of righteousness and peace for forty years upon

the earth, this kingdom shall be received up into glory, as one indivisible portion of the universal kingdom of Jesus the Son of God, and shall throughout eternity, in a state of glory, continue the same kingdom, having shone upon the earth a terrestrial body, the moon—it shall shine in heaven a celestial body, the sun of the spiritual firmament. Thus the dominion shall not pass away, and the kingdom shall not be destroyed. The prophecy of Isaiah which has hitherto been applied to the Son of God, as the Messiah, the Redeemer of mankind, has been erroneously interpreted, because its very terms show that the subject of it is not a Divine person. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. ix. 6, 7.) He is said to be a child and a son—a man-child was to be born. The government shall be upon his shoulders; and yet Isaiah elsewhere says, "To him whom man despiseth, to him whom the nation abhorreth, (these terms are used comparatively with his glory, and relate to the time of his training before his manifestation,) to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." (Isa. xlix. 7.) His name shall be called Wonderful, Counsellor. So Isaiah further says, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As

many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men: (this refers to the fiery trial of both body and spirit through which he should be made to pass:) so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." (Isa. lii. 13—15.) His name shall also be called "The mighty God." Jesus says of Himself, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty:" the name of the child was to be only the mighty. Angels are called gods; and in the Revelation the man is represented as a mighty angel coming down from heaven, clothed with a cloud. The name, the mighty God, signifies a mighty, but not the almighty Spirit; and he is called *the* mighty, because, excepting Gabriel, who stands in the presence of God, there is none who can hold with him in the things that are noted in the Scripture of truth. His name shall be called, The everlasting Father: Christ is the eternal Son, and cannot with propriety be called the everlasting Father. The man who was to come would be both a son and a father; the son of earthly parents, and therefore called a man-child, whereas Christ was called the Son of the Highest, Immanuel, God with us; he would be the father of children like other men upon earth. Of a man it might be said, that he was both a son and a father; but of Christ it can only be said that He is a Son, or a Brother; for although He is the author and finisher of our faith, He is but the Son, having life in Himself, as the Father hath; and that life proceeds from the Father and the Son as one. The Father and the Spirit are one in the Son; but it would

be as reasonable to call a man's body his mind, although they are two in one, as to call the eternal Son the eternal Father, because He is one with the Father. In no sense can it be said of the glorious Redeemer, that He is a Father: He is the only begotten Son; and when the apostle Paul applies to Him the saying, "Behold I and the children which God hath given me," he precedes it with this other saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. ii. 12, 13.) But he is said to be everlasting; not from everlasting to everlasting, the same yesterday, to-day, and for ever. The kingdom set up at the end of the world is called everlasting, although it had a beginning; so a man translated without tasting of death, would be truly everlasting, and yet have had a beginning. His name shall be called The Prince of Peace: Christ is called the Prince of Life; but He is nowhere called the Prince of Peace; and as if to prevent the application of this passage to Himself, He says, "Think not that I am come to send peace on earth: I come not to send peace, but a sword." (Mat. x. 34.) No doubt Christ is the Prince of Peace, for He alone can give that peace of mind which passeth all understanding; but this prophecy refers to an external peace on earth, when men shall study the art of war no more, and the mission of the person referred to in this prophecy will result in this peace, for he shall restore all things, and then shall come the end. Solomon's peaceful reign of forty years, and Melchizedek the king of Peace, were types of what was to come. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from

henceforth even for ever." Sitting upon David's throne indicates that it is first an earthly kingdom, and that the person must appear in human form, so as to sit upon David's throne: as to its everlasting duration, it is the same with Daniel's prophecy already explained. "The zeal of the Lord of hosts will perform this." God is all in all; and let no man, even the greatest among men, dare to say or do any thing as of himself; "I am God, said the Lord of hosts, and besides me there is no Saviour, and my glory will I not give to another." Man is nothing, can do nothing, and cannot even know any thing, except it be given him from above; and while we must not limit God as to the extent of honour and glory to which He may be pleased to raise one or all men, still, upon no one point is there more need for caution than upon this, for however exalted a man may be in fulfilment of God's purpose, he will still be an at infinite, an immeasurable distance from Jehovah Himself, who is exalted in inapproachable excellencies far above all heavens, and fills all things. Whatever is now done upon the earth is the work of God, and to Him, and Him only, must all glory, and honour, and power be ascribed, for He alone hath created all things, and for His pleasure they are and were created.

When Nebuchadnezzar, 606 years before Christ, besieged Jerusalem, "and the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god: the king spake unto Ashpenaz, the master of his eunuchs, that he should bring ce tain of the children of Israel, and of the king's seed, and of the princes. Now among these was one Daniel, as also Hananiah, Mishael, and Azariah." (Daniel i. 2, 3, 6.)

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." (Ver. 17.) Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, but the dream went from him, and he called for the Chaldean magicians, astrologers, and sorcerers, and demanded of them to show the dream, and the interpretation thereof. "The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth; and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain." "Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companicns: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision." This dream was a prediction of the history of the world until the end; and from thence, until the present time, no man has appeared possessing the peculiar wisdom of the first Daniel, in relation to God's secret purpose. A man-child was to be born, another Daniel, who would be a judge for God, and give decisions in His name: a reed, who would be a measure like unto a rod, to restore all things. From the time of Nebuchadnezzar's taking

Daniel to Babylon—who was a man greatly beloved—until the appearance of the man of sin, was 1212 years. From 606, when the son of perdition was manifested, until the year 1818, in which the man-child, the second Daniel, was born, is also 1212 years. Of this man it is also said, "All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous." (Isa. xlviii. 14, 15.) Thus "then a prince, for his own behalf, shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him." The pope has now enough to do in his own land; he has stumbled and fallen, and soon shall his antichristian power be destroyed, and not be found. So then also is partly fulfilled, and soon to be fully accomplished, what is written, "Then he shall turn his face toward the fort of his own land: but he shall stumble, and fall, and shall not be found."

Rev. xii. 10—12. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." This is the cry which shall now be uttered; all men shall see the glory of the Lord; Christ's kingdom is come; God's will shall be done on earth as in heaven; Satan's power, as the adversary of God and man, accusing the one to the other, shall be utterly overthrown,—for I saw Satan as lightning fall from heaven; his actual spiritual dominion is ended; but in destroying those who are led captive

by him at his will, and in destroying himself, he shall cause such a time of trouble as never was, since there was a nation, even to this same time; no, nor ever shall be again. Therefore it is written: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." The war was to be a spiritual warfare between the powers of light and darkness. Satan's accusations, by which he strove to draw down the vengeance of God against penitent sinners, and struggled to destroy their hope of mercy, by presenting Jehovah to their minds as One who would not forgive, were overthrown by the blood of the Lamb which taketh away the sin of the world, and through whom God sees no iniquity in Jacob, neither perverseness in Israel. Satan's wiles and seductions to sin, they met by the word of God, the two-edged sword of the Spirit; and even as Christ triumphed in the wilderness, so did they, by constantly appealing to the word of God, which they made the word of their testimony. "They loved not their lives unto the death." Let all men be warned, except a man be willing to forsake all and follow Christ, if he loves even life itself more than he loves his Lord, he is not fit for the kingdom of God. These words are intended to convey a needful admonition to all christian professors—he that hath an ear, let him hear. "Therefore, rejoice ye heavens, and ye that dwell in them." To every section of the true church of Christ, and to all believers, although this be a time of great trouble, the fiery trial which is to try them, it will also be a time of unspeakable joy. Their eyes shall see, and their ears shall hear, those things which prophets and righteous men desired to see, but saw not, and to hear, but heard not. The very greatness of your

cause of joy, renders essential to your true happiness, a corresponding cause of godly sorrow, lest ye should be exalted above measure, by the abundance of the revelations made known unto you. Ye shall have tribulation, but be of good cheer, I have overcome the world. "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." By the time this is fulfilling, Great Britain shall have become a perfect man in Christ, according to the number six hundred threescore and six; and the earth will be those other nations who are then in process of training, and near the kingdom of God; while the sea will still represent all the European nations, among whose people, the inhabiters of the earth and the sea, Satan shall be let loose with great fury, to destroy and make away with many. But his time shall be very short, for the Lord shall make a quick work in righteousness.

Rev. xii. 13—17. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child." Although the great conflict has now reached its last stage, and is chiefly referred to in the preceding verse as at its close, still it began in the time of Luther; and in 1518, when Luther came into collision with the pope, and appealed from him to a general council of the church, knowing in his heart the truth as it is in Jesus; Satan then began to see that he was cast unto the earth, and he persecuted the church so long as it remained within his power. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." The time,

and times, and a half, are used in this verse to denote three centuries and a half, and is the number of years which would elapse from 1518 until the church would appear in its glory. The woman is represented as flying, which signifies, that the truth being revived in one country was carried to another, and that the church was there nourished during the troublous times upon the continent. Before the pope's rise the woman, as she then was, fled in 563 to Scotland, and in 596 to England; in the year 1534 she fled again, in her revived state, to England, where she has since been nourished. Therefore it is added, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The water as a flood, are the waters of affliction or persecution—a flood of ungodliness—by which Satan attempted to destroy the church of the reformation. The earth—Great Britain—helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. It is therefore written by the prophet Isaiah, "So shall they fear the name of the Lord from the west, (where Great Britain is,) and his glory from the rising of the sun: (the east, where also she has extensive possessions, to whose inhabitants she must now make known the glory of her God:) when the enemy (the dragon,) shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix. 19.) In this manner, by the outpouring of God's Spirit, has Great Britain been enabled to lift and to hold up the standard both of political and religious truth; and has been honoured by

God to maintain a testimony for Him, and become a bulwark against Satan. The dragon made many unsuccessful attempts to bring Britain anew under his galling yoke; these having all failed, being overruled and made to further God's glorious purpose towards the nation, and through them towards the world at large; "the dragon was wroth with the woman," and when he could not longer molest her, "he went to make war with the remnant of her seed," among continental nations "which keep the commandments of God," (which are but two, faith in Christ and love to all men,) "and have the testimony of Jesus Christ;" that being what is written in the Scriptures of truth, the spirit of prophecy. Three centuries and a half of prophetic reckoning are 345 ordinary years; from 1518 to 1863, the year in which the number of Great Britain shall be 666, is 345 years. From 1534 to 1879, when Antichrist shall be overthrown and France converted, is also 345 years. The three hundred and ninety days of Ezekiel iv. 5, are 385 ordinary years; from 1518 to 1903, the year in which Judah, the natural seed of Abraham, shall be united with the other nations of christians in one glorious kingdom, is 385 years. Forty of these years were for the house of Judah, (Ezek. iv. 6,) so that deducting them from 1903 gives the year 1863, in which Great Britain shall be like unto a lamb having two horns, and speaking with the still small voice of God.

The manner in which Satan has conducted his warfare against the woman displays considerable wisdom and subtlety as well as system; but his was only the small wheel within God's large wheel, the rings of which were so high that they were dreadful. During the brief reign of Edward VI. the reformation made rapid progress; but

at his death, upon the accession to the throne of his sister Mary, it received a violent check; and while she reigned, the flood of persecution was cast out of the mouth of the dragon in order to carry away the woman. At her death Elizabeth ascended the throne, and espoused the cause of the reformed church, and with all her defects, God made her the instrument of nourishing the woman in the wilderness. The pope's power being broken in England, and Satan having failed to destroy the woman by internal commotion and strife, raised up against her a foreign enemy, and the Spanish armada of 1588-9 was a new and last device of the great adversary. God interposed; the elements of nature were made to scatter to the winds the invincible armada of Philip, and thus God delivered his chosen people. The next important crisis was in the reign of Charles I. This unhappy monarch had set his mind upon subjecting the nation to his own will. In his attempts to overthrow the civil and religious liberty of the country, such as it then existed, he conducted himself in a manner which proved his incompetence for the arduous work he had undertaken; for he united an obstinate and untractable will with an unusual amount of perversity and dissimulation. The nation had been long and well trained by God to a jealous regard for liberty; the two leading features of the national character of Britain may be traced throughout all her history, but they are peculiarly visible in the time of the First Charles. The people of Britain submit willingly to the lawful exercise of constituted authority; they are a patient people, while they fail not to complain of any thing they feel grievous and oppressive; but there is not one act of their history to prove that they ever causelessly, from the mere hatred of government, rose in

rebellion against constituted authority. They have been, however, always excessively tenacious in holding by what they believed to be their rights; and while they have yielded obedience to all in authority, they have demanded that their own rights be respected: but it is only when remonstrance and negotiation have failed; it is only when their rulers, through an infatuation as blind as it was wicked, have by systematic deception attempted to beguile the people, which when discovered they have generally followed up by open acts of undisguised tyranny and oppression, that the nation has arisen, not to overthrow order and government by legalizing confusion and anarchy, but to defend the fortress of national liberty when assailed by rulers, who, knowing not how to command themselves, exhibited their incapacity to govern others. The encroachments always commenced upon the side of the rulers, and at every stage they were the aggressors, the people resisting in self-defence. There is a singular beauty in the moral laws established by God for the conservation of the order and happiness of society. The qualities that would have made Charles successful, would have prevented him from cherishing such designs; and the qualities that originated them, were the very occasion of his defeat. Had he possessed self-command, he would have endured the opposition of others without fretfulness; and had he been upright and straightforward, he never could have formed the designs at all. His obstinacy and self-will made him determined to stand upon what was called the divine right of kings, which, as then interpreted, signified a sovereign's right to do what he pleased, and yet be obeyed, the people having no right to call in question the sovereign's will and pleasure. His dissimulation caused him to seek the

furtherance of his designs in a way by no means creditable either to him or his advisers. His obstinacy and dissimulation conjoined, defeated his purpose and ruined himself. His death, in the year 1649, virtually put an end to those unreasonable and dangerous claims, which haughty and imperious monarchs were accustomed to put forth in this country; and with Charles may be said to have perished the possibility of the rule of a self-willed sovereign in these realms. The attempt to revive it by James II. resulted similarly, after a much shorter conflict. The execution of the king was an act highly censurable; it cannot even be palliated, far less justified; and it proves that those who gained the ascendancy in the councils of the nation, were as practically ignorant of the principles of toleration as their predecessors. The punishment of death is barbarous and inhuman under any circumstances; the atrocities of a criminal cannot justify a legalized and judicial system of cruelty. The treatment of offenders should seek first the ends of justice and the protection of society; but criminals have claims upon the commonwealth, and while we protect ourselves, it is not less our duty to care for the comfort, the welfare, and the happiness of those who transgress. In all corporeal punishments mercy should be equally remembered with justice; the reformation of offenders should be chiefly sought, and their punishment should be as mild as the interests of society will permit of. The punishment of death for any crime is cruel, and is not warranted but rather forbidden in Scripture. It defeats the great object for which man is intrusted with power in such matters, that being the reclaiming of a criminal. All power is given to save men if it be possible; there is no power intended to be used for destruc-

tion. If in ordinary cases of great crime the punishment of death is unwarranted, how much more so in the case of political misdemeanour, and when the offender is a sovereign? The execution of Charles was undeserved by him, and he was undoubtedly the victim of a wrong principle; the motives of his judges may have been sincere and upright, but their moral perception was very dark. God overruled it to declare a great truth; for the public execution of king Charles, in the providence of God, proclaimed to the world the coming overthrow of monarchical oppression and tyranny, and from thence they became a lifeless and headless body in England; it has not been possible since to resuscitate them.

The times of the commonwealth was that period during which the body of unlimited sovereignty, lodged in the person of a reigning monarch inheriting his crown by natural descent, was buried; and when the time of the restoration of the monarchy came, from thence the English kings found it impossible to exercise authority but within the limits prescribed by the constitution. The true secret of all good government consists in the people being entirely submissive to the lawful authority of the sovereign, and the sovereign in turn being entirely submissive to the will of the people, as to the manner of governing the nation. Thus is there preserved an obedient people and a sovereign monarch, with a sovereign people and an obedient monarch. They who rule must first learn to obey; and all who obey, whether they be rulers or subjects, are truly sovereign. This is the manner in which Jehovah governs the whole universe. He learned obedience by the things which He suffered, and by so doing He has earned an indisputable title to universal sovereignty. His people learn obedience by

their sufferings, and they through obedience are likewise made kings and reign with Christ. Jesus seeks their happiness in all He does; they strive to obey His will in all their conduct, and thus harmony and love prevail between them, which begun on earth shall be perfected in heaven, and continue throughout eternity. Surely an earthly sovereign may profitably imitate the example of the King of kings, and Lord of lords, and learn through obedience the way to become a perfect, a happy, and a powerful monarch, reigning over a free, an intelligent, an obedient, and a sovereign people, the one made instrumental in promoting and increasing the joy and the glory of the other. This is the true character of the principles upon which the British constitution is founded; they are but partially developed, but the time is come when the nation must shine forth as the sun in the kingdom of their Father, the glory and the joy of all the earth.

The nation is one body, divided into three parts; just as an individual man is three in one and one in three, so the national man is three in one and one in three. These are represented by the three nations: Ireland, the body; England, the intellect or mind and judgment; and Scotland, the moral nature or spirit. They were all disjoined and separate at first. England embraces Wales, and England originally was a heptarchy or seven kingdoms. These denote the many faculties of the national mind, and were all united into one great intellect in the year 827, under king Egbert. The union of the mind and spirit of a man must be a willing alliance, or he cannot be a perfect man. If the mind war against the spirit, or the spirit war against the mind, there cannot be peace or happiness; and if the mind enslave the spirit

both become lifeless and helpless. They must both be free; their union must be brought about as a marriage, by mutual consent, otherwise the man is not what God intended him to be. The intellect and the judgment of a man must also be at one with each other; they must work in harmony; still the judgment must be subject to the intellect in arriving at its conclusions, while free in delivering its findings. The judgment must be subdued by the compulsion of knowledge in the intellect in maturing its decisions; but when matured, it must be free and harmoniously united with the intellect in pronouncing them. England represents the national intellect, and Wales the national judgment. In the reign of Edward I., England conquered Wales; thus the national judgment has been made subject to the national intellect, and they remained in this position until the year 1534, when the same parliament that declared the king the only supreme head on earth of the church of England, also completed the union of England and Wales by giving to that principality all the benefit of English laws. The passing of the law of the six articles was accompanied by the grant of a general permission for every one to have the new translation of the Bible in his family. The subjection of the national will to the reigning sovereign was accompanied by the gift of the truth, which by enlightening the mind and maturing the judgment would prepare the nation for the proper exercise of the national will when made free by the truth. At the time of the reformation, the nation was not in a state fitting for the enjoyment of freedom. God, however, broke asunder the galling yoke of papal supremacy, and permitted a national sovereignty to be erected, similar in kind and spirit; but having previously engrafted the

popular element of government into the constitution, He now conferred upon the people those means, by the diligent use of which, they would gradually prepare themselves for that honour and glory He destined to bestow upon the nation. What happens with every individual man in his training for duty in this life, and glory in the life to come, is exactly what has happened unto the nation in her training. The intellect and the judgment have first to be enlightened and matured ere the man can be trusted with his own self-government; so with the nation. Trial after trial follow one upon the other, until the man, or the nation of men, reach the measure or number of the stature of a perfect man in Christ

During the same reign in which England conquered Wales, Edward I. began his attempts to unite England and Scotland under one monarchy. Here also God declared the end from the beginning; for Edward having by force of arms brought Wales under subjection, "attempted, by the marriage of Margaret with his eldest son Edward, to unite the whole island into one monarchy, and thereby to give it security both against domestic convulsions and foreign invasions. (1290.) The amity which had of late prevailed between the two nations, and which even in former times had never been interrupted by any violent wars or injuries, facilitated extremely the execution of this project, so favourable to the happiness and grandeur of both kingdoms; and the states of Scotland readily gave their assent to the English proposals, and even agreed that their young sovereign should be educated in the court of Edward. Anxious, however, for the liberty and independency of their country, they took care to stipulate very equitable

conditions, ere they intrusted themselves into the hands of so great and so ambitious a monarch. It was agreed that they should enjoy all their ancient laws, liberties, and customs; that in case young Edward and Margaret should die without issue, the crown of Scotland should revert to the next heir, and should be inherited by him free and independent." (*Hume*, vol. ii. chap. xiii. p. 263.) The two nations were not yet in a condition to be safely united together: like the mind of a man unenlightened, and the spirit of a man in darkness, the union of which is destructive and mischievous; so the national mind of Britain was unenlightened, the national judgment was enslaved, and to have united with them the national spirit or will, would have been the development of great spiritual wickedness. God, however, then declared His purpose of uniting the nation under one monarchy; and also revealed the manner of the union, and the nature of the sovereignty. They were to be married by mutual consent, and the two kingdoms thus united under one sovereign, were to be one free and independent empire, each nation retaining its ancient laws, liberties, and customs. God's time was not come for the accomplishment of this object, and therefore Edward's design was frustrated by the sudden death of the Norwegian princess on her passage to Scotland. The Scotch nation then entered upon that course of trial, through which God leads a human spirit, when seeking to accomplish its obedience to Himself, and consequent regeneration, and endless happiness. The Scotch national character is a fitting representation of a resolute and determined will, refusing subjection to any other, proving all things, and holding fast that which is good. What Edward failed to accomplish by the pro-

jected marriage, he sought to attain by conquest, thus proving that his desire for the union of the two kingdoms originated in motives of self-interest. After various reverses and numerous contests, Edward succeeded, and made conquest of Scotland in the year 1303. "He abrogated all the Scottish laws and customs; he endeavoured to substitute the English in their place; he entirely razed or destroyed all the monuments of antiquity; such records or histories as had escaped his former search were now burnt or dispersed; and he hastened, by too precipitate steps, to abolish entirely the Scottish name, and to sink it finally in the English." (*Hume*, vol. ii. chap. xiii. p. 318.) Scotland wast hus reduced to a state similar to that of England, three hundred years previously, in the year 1003; and in this event there is given a faithful representation of the manner in which a superstitious and unenlightened mind enslaves the will or spirit, after subduing the judgment.

"1305. Edward, however, still deemed his favourite conquest exposed to some danger, so long as Wallace was alive; and being prompted both by revenge and policy, he employed every art to discover his retreat, and become master of his person. At last, that hardy warrior, who was determined, amidst the universal slavery of his country, still to maintain his independency, was betrayed into Edward's hands by Sir John Monteith, his friend, whom he made acquainted with the place of his concealment. The king, whose natural bravery and magnanimity should have induced him to respect like qualities in an enemy, enraged at some acts of violence committed by Wallace during the fury of the war, resolved to overawe the Scots by an example of severity; he ordered Wallace to be carried in chains to

London, (23d August,) to be tried as a rebel and a traitor, though he had never made submissions, or sworn fealty to England; and to be executed on Tower-hill. This was the unworthy fate of a hero, who, through a course of many years, had, with signal conduct, intrepidity, and perseverance, defended, against a public and oppressive enemy, the liberties of his native country." (*Hume*, vol. ii. chap. xiii. p. 318.) While Edward is thus crushing and destroying the liberty and independence of the Scottish nation, he is also scheming for the overthrow of English liberty, and that by the subjection of himself to the most ignominious and degrading bondage. In the same year, 1305, in which he executed Wallace, it was discovered by the English that Edward had secretly applied to Rome, and had procured from that mercenary court an absolution from all the oaths and engagements, which he had so often reiterated, to observe both the charters. This is a practical display of the awful wickedness and blind infatuation of a self-will, which, when possessed by a sovereign, makes him a dreaded and a hated despot. Edward conquered the Welsh, and destroyed the liberty and independence of the Scotch, through the aid of the English; but such is his insatiability, that rather than leave the English free, he subjects himself to the thraldom of the papacy, which he as heartily abhorred; and by this degrading act, procured a guilty connivance at Rome, in his designs of overthrowing the liberty of the English nation. There was nothing more left for him to do; he had gone to the extreme of wickedness, while knowing and professing the principles of justice and equity. Men cannot sin in moderation; they know no restraint but what is imposed by force or necessity; and

Edward was allowed to go the full length as a warning to other men. God then interposed, and his success became the occasion of his defeat; the English secured their rights; the Scotch were aroused, and under the leadership of Robert Bruce, reconquered their freedom and independence on the field of Bannockburn, in June, 1314; so that Edward's wrath was not only restrained, but God caused what He permitted of it to praise Him. Scotland received a new spirit, and never could be brought to subjection, by force, to a foreign yoke.

In the year 1502, Henry VII. was enabled to accomplish what Edward failed in effecting. His elder daughter, Margaret, was married to James, king of Scotland, and from this marriage resulted the union of the two kingdoms under one Sovereign. James VI. of Scotland and I. of England, removed his court to England in the year 1603. In the same year, 1502, Henry VII. obliged his second son Henry, afterwards Henry VIII., to be contracted in marriage to his brother Arthur's widow, Catherine of Arragon, which was accomplished in 1509. From the Scottish marriage resulted the union of what God willed to be joined together. From the Spanish alliance resulted, in 1534, the sundering of what God had decreed should not be joined. The union of this nation with the papal system was sundered; the union of England and Scotland was effected. The legislative union of the two nations was finally accomplished in the year 1707, with the mutual consent of the parliaments of both nations. Thus the national man, in mind when enlightened, and in spirit when quickened, became one, although continuing two distinct nations, retaining their ancient laws and customs.

The body of a man while in this world, is a body of sin and death, exposed to suffering and pain. Ireland has been the body of the British empire; and at this very time, although united by legislative enactment to the other parts of the commonwealth, she is the body of sin and death. The separation of the mind and spirit of a man, when sanctified, from his mortal body, is not greater than that which now exists between Great Britain and Ireland; and it is fitly represented by the natural sea which divides the two islands by its waters. A man does not come up to the measure or number of the stature of a perfect man in Christ, until his "whole spirit, soul, and body be sanctified wholly, and preserved blameless unto the coming of our Lord Jesus Christ: and faithful is he that calleth you, who also will do it." (1 Thess. v. 23, 24.) The spirit, the soul, and the body of the national man have all been passing through a process of purification. Scotland, England, and Ireland, each occupy that particular position in the national man that is most suitable to their national characteristics, and this shows the wisdom of God's arrangement, in so ordering it. The Scotch character is peculiar for its caution, its prudence; slow in all its movements, but careful in what it does, and possessing a will so resolute and determined, as to make it the safe depository of the important treasure of Divine truth. Scotchmen are tenacious to a fault of the principles or prejudices transmitted by their forefathers; their conduct has sometimes assumed an appearance of austerity and bigotry, inconsistent with the mildness and large-heartedness of the truth committed to their keeping. In Scotland, there is presented a moral spectacle such as no other nation in the world ever has displayed; the principles of truth, and

forms of church government established three centuries ago, are so exactly the same throughout the whole land, that if Knox and the other Scottish worthies were now to appear, they would declare them to be precisely as they left them; but they would behold a people, then sunk to the lowest depths of social and moral degradation, now far risen, and destined soon to reach the glory of the state of paradise. Episcopacy and Congregationalism have not been able to obtain a footing of any importance in Scotland; and any division that does exist, relates exclusively to the propriety or impropriety of a church and state connection. The English character is remarkable for its open and generous disposition: it possesses considerable shrewdness, and great good sense; but while more liberal and less disposed to differ about what is called small matters, than the Scotch, they are much less thoughtful and resolute; and placed in the circumstances that Scotchmen have been since the reformation, they could not have sustained their position. God has given to both nations those national characteristics which best suited their respective circumstances, and He has ordered the lot of both so as to suit their peculiarities of national character. The Irish character is quick and thoughtless; rushing to extremes of adulation and contempt, fondness and hatred, with amazing rapidity. They have neither an enlightened mind, nor a chastened will to control the spirit of their animal life, and hence their prostrate condition for centuries: placed either in the circumstances of the Scotch or the English, they would just have been what they are. They neglected self-culture; their minds are not instructed; their wills know nothing of self-restraint; and they have been tossed to and fro with every wind that blows: having nothing

within themselves, they have always been depending upon extraneous help. Each of the three countries occupy that position most favourable to the speedy accomplishment of that great national unity which now awaits them, when men shall see a new heaven and a new earth; for the first heaven and the first earth shall pass away, and there shall be no more sea. Ireland's infirmities will now be instrumental in Ireland's regeneration; her quickness will enable her to apprehend speedily the truth, when the veil is done away; and when the national mind is opened, the entrance of the truth will give light and life, begetting a thoughtful and concerned mind. Her strong animal spirit will be restrained and made free by the power of truth; and Ireland, so long degenerate, shall in due time shine forth a portion of that glorious kingdom which Great Britain shall become in these last days. England and Scotland are nearly ripe for that great event, even the descent of the Lord from heaven, when He shall come to be glorified in His saints, and admired in all them that believe; when God shall dwell with each of the three nations, and each of the three nations shall dwell with Him; then shall be seen the glory of that national man, united to God, and twice three in one, whose number is six hundred threescore and six.

We shall now proceed to the measurement of those events which relate to God's temple. From the year 563, when Columba arrived first in Scotland, until the year 1863, when the Divine national man shall appear, is 1300 years. In the middle watch, the year 1213, being 650 years each way, the pope entered England with the strength of his whole kingdom, and king John gave him the daughter of women, corrupting her. From

the year 598, when the pope appointed Augustine first archbishop of Canterbury, until the year 1828, when the repeal of the Test Acts began those changes that were to prepare for the removal of the appearance of the man of sin, is 1230 years. The middle watch of these events is also the year 1213, being 615 years each way. From the same year 598, until the year 1534, when the pope's supremacy in England was superseded by the king's, is 936 years. In the middle watch, the year 1066, being 468 years each way, William of Normandy invaded and conquered England. From the year 618, when Eadbald and his subjects returned to the profession of Christianity, until the same year 1534, is 916 years. In the middle watch, the year 1076, being 458 years each way, pope Gregory VII. undertook the arduous task of entirely disjoining the ecclesiastical from the civil power, and of excluding profane laymen from the right which they had assumed of filling the vacancies of bishoprics, abbeys, and other spiritual dignities; and William the Conqueror refused to do homage to Rome. From the same year, 1076, until the year 1534, is 458 years. In the middle watch, the year 1305, being 229 years each way, it was discovered that Edward I. had procured from the court of Rome an absolution from all the oaths and engagements which he had so often reiterated, to observe both the charters. From the year 1296, when Edward I. made a demand on the clergy of a fifth of their moveables, and the clergy took shelter under the bull of pope Boniface, and pleaded conscience in refusing compliance, but had afterwards to yield, until the year 1772, which we have already shown is the year of the beginning of the return of the church from spiritual Babylon, God having in that year appeared among the churches of the

Secession Synod in Scotland, to rebuild His temple; between these two events is a period of 476 years. The middle watch, being 238 years each way, is the year 1534, already referred to.

The point of Britain's lowest depression, in the year 1213, was the time of the pope's highest exaltation, and the French king was then aiding him in his subjugation of England. The time when God appears in Britain to begin to rebuild his temple, is also the time when He begins to appear among the horns of the beast, to "overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. xxi. 27.) The declaration of American independence, in the year 1776, gave birth to a republic, the influence of whose existence began to be felt in Europe. It was upon a question of taxation that England and America differed, and however much a citizen of the mother country may regret that disruption, the men who accomplished it were worthy of the gratitude of all nations; for while they loved liberty, they guarded against anarchy and confusion. They had among them that divine principle hich taught all to learn obedience, as the only true foundation upon which to erect a constitutional freedom: the great success which has attended the United States of America, notwithstanding their disadvantages and imperfections, is a testimony to the rectitude of the men who took the lead in that important movement. It must, however, be told the people of America, that they have gone to an opposite extreme; and did the world last long enough, to test more fully their system of government, it would be found awanting in stability and security; and they should, without infringing upon the popular element of

their republican form, introduce such a change as would give permanency to a sovereign head over the nation. England and America fused together—what is good in the English monarchy transferred to America, and what is good in the American republic transferred to England—would make either of them separately, or both conjointly, a greater, a more glorious, yea, the greatest and most glorious of any state that has ever existed. The prophecy of Daniel gives an outline of the overturnings upon the continent of Europe, which would precede the restoration of all things.

Dan. xi. 20. "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle." This chapter of Daniel predicts the history of three distinct powers. The pope, "a mighty king who was to do according to his will," and whose fall is predicted in the 19th verse. The English nation, the king of the north, the prophecy concerning whom terminates in the 17th verse. The king of the south, the French king, to whom what is related in this verse applies. In his estate Louis XVI. stood up in the glory of the kingdom; the glory signifying that, at the time referred to, the French monarchy was apparently secure, and had not at least suffered any material external decay. He was to be a raiser of taxes, and in this character he appeared in the year 1787, already referred to; when his minister Calonne, being obliged to have recourse to taxation, convoked an assembly of French notables, which began its sittings at Versailles on the 22d February, 1787. He was to be destroyed within few days; that is, few years. "Neither in anger"—not by assassination—"nor in battle" with an enemy.

He was destroyed in the year 1793, by a judicial sentence.

Ver. 21. "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries." The vile person is Napoleon Bonaparte, and the manner in which he attained the supreme power in France is most accurately foretold. The nation did not give him voluntarily and spontaneously the honour of supreme ruler of the kingdom, when he was nearing the height of his ambition; their republican opinions being opposed to such a gift. He came in peaceably: when he became first consul he made great professions of a peaceable policy, not only towards other powers, but also towards the opposing and conflicting parties in the French nation. "He united with him, as second and third consuls, Cambaceres, a lawyer, and formerly a member of the plain in the convention, and Lebrun, formerly a coadjutor of the chancellor Maupeou. By their means he hoped to influence the revolutionists and moderate the royalists. With the same object, the ex-nobleman, Talleyrand, and the ex-mountainist, Fouché, were appointed to the posts of minister of foreign affairs, and minister of police. He said, 'we are forming a new epoch, we must forget all the ill of the past, and remember only the good.'" (*Mignet's Hist. French Revolution*, p. 366.) He also made offers of peace to England, which were at first refused; but on the 25th March, 1802, the treaty of Amiens was formed, and a European peace was completed. Thus he came in peaceably, and by flatteries; by what in these days is called artful diplomacy, he obtained the kingdom, and became emperor of France,

Ver. 22. "And with the arms of a flood shall they be overflown before him, and shall be broken; yea, also, the prince of the covenant." Bonaparte, with his armies, in a bad cause, conquered the continent of Europe. Austria and Prussia had to accept his terms of peace. He appointed Joseph Napoleon, king of Naples; Louis Napoleon, king of Holland; Jerome Napoleon, king of Westphalia. He afterwards appointed Joseph Napoleon, king of Spain, and gave the throne of Naples to Murat in his stead. Thus were the continental nations overflown before him with the arms of a flood. "Yea, also, the prince of the covenant:" the pope had exalted and magnified himself above all that is called God, and it is he who is meant by the prince of the covenant. Bonaparte overthrew him in the years 1808–9.

Ver. 23. "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people." The league is the peace of 1814, when on the 11th April he renounced for himself and children the thrones of France and Italy; and received in exchange for his vast sovereignty, the limits of which had extended from Cadiz to the Baltic sea, the little island of Elba. He wrought deceitfully when he broke the treaty, and returned to France from Elba in the following year. He came up with few followers, but became strong, the armies sent out to obstruct him, joining his standard.

Ver. 24. "He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast devices

against the strong-holds even for a time." The French king, Louis XVIII., fled, and Bonaparte again entered into the fattest places of the province. Bonaparte's army was to him what an aristocracy is to an established monarchy; on it his sole dependence was placed; and, therefore, he did what no other ruler in France had done before him; he bestowed upon his soldiers honours, and they were gainers by promotion and otherwise through his successes; so that thus he scattered among them the prey, and spoils, and riches. He began to devise new schemes, and to forecast his devices against the strong-holds of other nations, even for a time.

Ver. 25, 26. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain." These two verses refer to the great and decisive battle of Waterloo, in which Napoleon was defeated by the allied armies under Wellington. He did not stand; his friends forsook him; his army was thrown into disorder; and many were slain. He abdicated once more, and having given himself up to the British power, he was banished to the island of St. Helena, where he died in the year 1821.

Ver. 27. "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed." The two kings are the two French dynasties which have occupied the throne of France since Napoleon's time. The elder branch, restored in 1815,

and expelled in 1830: the Orleanist dynasty, founded in 1830, and overturned in 1848. Both these were to rule unrighteously, do mischief, and speak lies; but it has not prospered, for the end has come at the time appointed. Thus the French revolution, the heavings of which began in 1788, ended in 1848, with the extinction of despotic or deceitful monarchical government in France, even at the time appointed.

Ver. 28, 29. "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south: but it shall not be as the former, nor as the latter." The pope, as the prince of the covenant, being referred to as broken by Napoleon's army, is in these verses spoken of as restored in the year 1814, when he returned into his land with great riches. God had given intimation by those events of the coming overthrow of all wickedness; from thence began the space which God has graciously given for repentance. Popery has remained unchanged; it has made considerable progress apparently since the conclusion of Napoleon's wars; but still its spirit is the same—his heart is against the holy covenant. His return toward the south in 1814 was not to be as the former nor as the latter. He was never to regain his former power and glory; but he was not to be so truly despicable as on his return to his own land after a subsequent flight. The return of 1814 was not to be as the former nor as the latter.

Ver. 30, 31. "For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with

them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." The ships of Chittim are the men of Rome who rose against the pope in November, 1848, when he fled, and a Roman republic was formed. He has been grieved, and he has returned with indignation against the holy covenant. The holy covenant is that which makes all men free, secures to them perfect civil and religious liberty in this life and glory in the life to come; against human liberty the pope and his confederates are united. Thus shall he do; intimating the solemn truth that neither the goodness nor the severity of God will move their obdurate hearts. He shall even return, which he has done; and have intelligence with those powers and governments who, like himself, forsake the holy covenant, the true principles upon which all authority ought to be based. Arms shall stand on his part: foreign armies made haste to effect his restoration, and the French arms in particular, overthrew the Roman republic on his account—polluted the sanctuary of strength—showed the weakness of their own position by such an intervention, and deprived themselves of that high honour at which they were aiming as a nation, when they founded a republic themselves, and professed to be the conservators of human liberty. They have polluted the sanctuary of strength; they have done more than stain the national honour, for they have weakened all the claims they had upon the sympathy of others, and they have done that which, until it be repented of, cuts them off in their national capacity from the favour of God, which is the true sanctuary of strength. "They have taken

away the daily sacrifice;" had they left Rome alone, the people would have been enjoying a large measure of liberty, and would have been learning to offer daily unto God those sacrifices which are alone well-pleasing in His sight; even the sacrifices by faith of a contrite and broken spirit, accompanied with thankfulness for undeserved mercies. The possibility of this sacrifice being offered they have taken away, by placing again the abomination that maketh desolate, which permits not freedom of will to any man in matters of religion opposed to the pope; who must do according to his own will; and this prohibition under penalty of incarceration or death. This is the glory which the French arms have acquired by their unholy intervention in the affairs of the Roman people.

Ver. 32, 33. "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, and by captivity many days." Self-willed men who despise government, whether rulers or subjects, are they who do wickedly against the covenant; and such "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." (2 Tim. iii. 2—5.) It is not the holy covenant, but the covenant against which they do wickedly; the former includes the civil and religious liberty of men, the latter the civil liberty only;

so that the Roman see is represented as aiding and corrupting those who seek to suppress the awakening spirit of liberty among European nations. "But the people that do know their God shall be strong and do exploits;" this is Great Britain, who shall now be greatly honoured and blessed by God in diffusing religion and liberty throughout all the earth. "And they that understand among the people shall instruct many;" not a few among the nations of the continent shall be enlightened in the true principles of political and religious truth; and they, when so taught themselves, shall instruct many others. "Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." This refers to proceedings both prior and subsequent to the overthrow of spiritual wickedness in 1879. Many shall be persecuted ere that time, but many more shall fall during the time of the Russian conquests, until their expulsion in the year 1895.

Ver. 34, 35. "Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." When they fall they shall not utterly perish, but shall receive grace and strength from on high to preserve those of them who escape from sinking altogether. At that time many shall cleave to them in hypocrisy, who say they are Jews and are not, but are the synagogue of Satan. Some men of great intellects and many acquirements, whose fame, either as religious or political wise men is great, shall fall; they shall be tried in the school of affliction and sorrow; and by their trial they shall be purified and made white.

These things are now taking place in Britain; they shall also happen among continental nations; and they shall continue as the appointed means of preparing men for their several stations in the one universal kingdom, even to the time of the end, because it is yet for a time appointed.

Ver. 36—39. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong-holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." These verses are written as descriptive of the character of the mighty king referred to in the third verse of the chapter, who was to stand up and rule with great dominion, and do according to his will. He was to exalt and magnify himself above any god; by which is meant, his ecclesiastical supremacy as universal bishop. He was to speak marvellous things against the God of gods; oppose and exalt himself above all that is called God, or that is worshipped. Still he was to prosper until he filled up the measure of his iniquity, for all God's purpose must be accomplished. He was not to "regard the God of his fathers;" the simplicity of primitive christianity would not be regarded by him. "Nor the

desire of women:" he would forbid priests to marry, and inculcate that vows of chastity were meritorious. "Nor regard any god:" he would do according to his will—that would be his god, and he would therefore magnify himself above all. "But in his estate shall he honour the God of forces:" arms or civil power shall be his chief trust and confidence; and by conjoining the civil power with spiritual authority, he will honour the God of forces or arms. This is a god whom the christian fathers knew not, for they were frequently exposed to persecution at the hands of the civil magistrate; nevertheless, he shall honour him with gold, and silver, and with precious stones, and pleasant things; the meaning is, that the civil power would be the main prop of the popish system, the support of which when withdrawn, would leave it to totter and fall and not be found. Thus shall he do in the most strong-holds, the nations of Europe, with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and divide the land for gain. Power was to be given him over all the nations. His dividing the land for gain has a twofold meaning: it relates to his arrogating in past ages the right and power of doing according to his will, even in the matter of setting up and pulling down kings—deposing one, to bestow his crown upon another who would give him tribute. But more particularly does it describe the whole popish system of indulgences, and other schemes, by which, in their continual efforts to make gain, they have made the house of God an house of merchandize—selling for gain the right to the inheritance in the land which is afar off. This description may also be applied to the eastern form of Antichrist; and as has been already shown, the remaining verses of

this chapter are predictive of the manner and the human instruments in the destruction of both systems of delusion and error, the true king over whom is Satan, who is the angel of the bottomless pit, and hath his name in the Hebrew tongue, Abaddon, but in the Greek tongue, Apollyon.

CHAPTER XXI.

Rev. chap. xiv. ver. 1—5. "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." God's appearing in His great glory to rebuild Zion, is calculated to alarm and terrify men, for men's hearts shall fail them for fear, and for looking upon those things which are coming on the earth. Evening-time is now come in the history of the world. The ship has been in the midst of the sea, and Jesus alone on the land, and He has seen His people toiling and rowing, for the wind was contrary unto them. It

is now about the fourth watch of the night, and Jesus cometh unto his people, walking upon the sea. They now see Him in those judgments which are abroad in the earth; they imagine He is going to pass them by, and leave them alone a little longer. They are troubled, and they are now crying to Him in earnest and continual prayer, Lord, save us, we perish. His reply is immediate, for He saith to all who love His appearing, "Be of good cheer, it is I, be not afraid." It is to believers in this day that the apostle chiefly speaks when he says, "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." (Heb. xii. 18—23.) This passage is the exact counterpart of the verses now under consideration; and the design of both is to encourage believers in these times of great trouble, by assuring them of God's merciful and gracious purpose towards them. "I looked, and, lo,"—it is a great sight which men are now to behold, even the restoration of all things,—"a Lamb stood on the mount Sion:"

to a man willing to do God's will, every view of Jehovah, and every event of His providence presents but the one aspect of the Divine glory; in every thing he beholds the mercy, the goodness, and the love of God towards himself in Christ. Whether in adversity or prosperity, whether in sorrow or joy, he always beholds the Lamb standing on mount Sion; for he knows that all things work together for good to them that love God, to them who are the called according to His purpose. "And with him an hundred and forty and four thousand, having his Father's name written in their foreheads:" these are they who, during the dark night of this world's history, have lived by faith upon the earth; "and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 39, 40.) This is the general assembly of the church of the first-born, whose names are written in heaven; sealed when in this life by the Spirit of God until the day of redemption. "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder." This voice is God's own voice, who now speaks from heaven on mount Sion, as He once spake on earth from mount Sinai. When He spake on earth, even Moses, with whom he conversed face to face, said, I exceedingly fear and quake; but now the same voice from mount Sion is a still small voice to every true believer, while loud, and distinct, and certain in what it proclaims. God truly is come to dwell with men, and to take men up to dwell with Him: hear Him, ye that tremble at His word, for He says unto all such—"Fear not, for I have redeemed thee." "And I heard the voice of harpers harping with

their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders." The harps are the writings of Scripture, and the harpers are the events of providence. Hitherto a veil has covered the face of the one, and clouds and darkness have surrounded the other. But the veil is done away, and the Sun of Righteousness has risen and dispersed the clouds, and brought light out of darkness; and now these two, as harpers harping upon their harps, produce a sound of praise so sweet and melodious, that all former songs are become insignificant, and the new song of Hallelujah supplants them all. "They sung the new song before the throne,"—God and the Lamb that was slain,—"and before the four beasts, and the elders,"—the prophets and apostles. Moses and all the prophets, Jesus and the apostles now appear on mount Sion—the true mount of transfiguration—and they appear in glory; this is the Lord's doing, and it is wondrous in our eyes. "And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." One man only was caught up unto God, and to His throne, of which Moses' ascent to mount Sinai alone, when God spake on earth, was a figure. No other man on earth can see or hear, what he saw and heard, when in the third heaven and in paradise. He shall make known to all the glory of the Lord; he shall show unto men the patterns of the things in the heavens, but he cannot show the things themselves. Ere a man can see them, he must himself be caught up by the Spirit of God, and a door must be opened for himself in heaven. The hundred and forty and four thousand could learn the new song, for they have been redeemed from the earth.

Oh! what joyful intelligence I have for those who mourn the loss of believing friends. Sorrow no longer: they are not dead, they do not even sleep; they are alive, and awake, and active, and are now more serviceable to you their sorrowing friends, and to the cause of Christ on the earth, than they could be if dwelling with you in the body. All the old and new testament saints and primitive christians, are ceaselessly engaged in that work upon which their hearts were set when they dwelt upon the earth. The martyrs and worthies of latter times, are not far from any of you; they watch, with intense earnestness, the course of human events; and they are swift as messengers to do the will of God. Luther, Calvin, and Knox, only left the field of their earthly labours, which were accompanied with so much infirmity, and pain, and sorrow, to enter upon a more enlarged sphere of usefulness; and now, while what they do is so immeasurably above what they could do upon the earth, it is to them no labour, for they cannot know weariness again. There is a great cloud of witnesses now compassing us about, and the last who have left us have gone to join them in their holy work. Luther, Calvin, and Knox are deeply concerned, as they now behold the last unfolding of that glorious purpose, the developing of which, at one important crisis of the world's history, was through their instrumentality. Peter and Paul, James and John, and the other apostles, leaders at another stage, are now seen conversing together along with Luther, and Calvin, and Knox, concerning those things which are now taking place upon the earth. The Erskines and Gillespie, and the great and godly Chalmers, with the meek and pious Brown, are talking together with Knox; and

none of them have changed the truth they held when upon the earth. The Erskines and Gillespie are still the same, for what they did was according to God's will; but they say to their followers, ye are wrong in seeking to disunite the church and state, they are one in Christ; but they also say, ye are right in holding that the church of Christ should not in the least degree be subject to the state, neither take any support for its pastors and teachers, except what Christ bestows through the free-will offerings of a holy people. Chalmers and Brown are saying to those who laboured with them, ye are wrong in holding that the state should pay any thing for the support of religion; that is the duty and the privilege of the people, and it is the gift of God; but ye are right in holding that Christ is Head of the church, and King of kings, and hold fast the great truth, that the church and state, like the soul and the body of man, are inseparably connected, while distinct in their existences; and man, as a spirit, a soul, and a body, is not more inseparably united in one harmonious person, when sanctified, than the sovereign, the church, and the state, are designed by God to be, when they three are filled with Himself, and become one perfect national man in Christ, the measure or number of whose stature is Six hundred threescore and six.

This is now to be accomplished, for God shall be in the state, and the state shall be in God. Now God is three in one, Father, Son, and Holy Ghost: the state is also three in one; for a christian state consists of sovereign, church, and state; and any of the three awanting in its constitution, leaves it imperfect. Twice three are six, and this is the number of the state. The church is in Christ, and Christ is in the church; the

church is the body of Christ, and must be three in one; separate from the sovereign and the state, it would be like a man's soul separate from his spirit and his body. Christ is three in one; for the Father and the Spirit are in Him three in one. Twice three are six; and the church is to the state, as the soul is to the body, ten times more glorious, and comparatively more needful, to promote human happiness: ten times six are sixty; and this is the number of a true church, which, added to the former, makes sixty-six. The church and the state, without a sovereign head, are like the soul and body without a spirit. The Spirit of God proceeds from the Father and the Son; the sovereign power must all proceed from the church and the state. God, who is universal sovereign, learned obedience by the things which He suffered; the sovereign of Christ's earthly body must learn to obey the will of the people, as expressed through the church and the state. The state, the great body of the people in their social and political condition, is sovereign in itself, and, in its existence, independent of the church. The church is as distinct and separate from the state, and independent of it. Still, just as the Father and the Son are one, so the state and the church are one; and as the Spirit proceedeth from the Father and the Son, so the state, the whole body of the people, declare their sovereign will as to the manner in which they wish to be ruled; the church, the whole body of believers, declare their sovereign will as to the manner in which they must be governed; the church considers the proposal of the state, and the state considers the proposal of the church, in what equally concerns both; and, when agreed, like the soul and the body of a man, made harmonious when filled with the Spirit of God;

as one, indivisible, they present their sovereign proposal to the monarch, and she, learning obedience to the will of a christian nation thus expressed, resolves and determines to govern in strict accordance with the mind of the church and the state. She becomes willingly the servant of both, and, therefore, is their just and lawful sovereign. They in turn render perfect obedience to her, and become thereby a sovereign people. Glorious mystery of godliness; twice one, and twice one in three; each distinct and separate six, and yet all one. One in the state, six; one in the church, ten times six; and highest of all, the joint will of both in the sovereign, ten times sixty; in all, Six hundred threescore and six. All men sovereign, and yet all men sovereign by being obedient. The state sovereign, and yet a servant. The church sovereign, and also a servant. The monarch, while she reigns the greatest servant of the three, for she is servant of all. "Among the Gentiles the kings exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke xxii. 25, 26.) So shall it now be with Great Britain: cease then from striving among yourselves as to which of you should be accounted the greatest. Oh, happy nation, was there ever a people like unto thee! "God shall be merciful unto you, and bless you; and cause his face to shine upon you. That his way may be known upon earth, and his saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let

the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him." (Psalm lxvii. 1—7.) Glorious nation, and happy sovereign; Great Britain, thy God hath chosen thee; Victoria, thou art blessed among women, and highly favoured; rejoice, and again I say, rejoice in the Lord alway.

Knox speaks to those who still hold by what he was the instrument of founding, the church of Scotland; and he says, ye are wrong in now continuing to eat your portion of meat given out of the king's house. In my time, and until now, it was needful that the church should be so supportod in the days of her infancy, during times of trouble, as Moses was of old, in the king's house; but now ye are of age; these things God suffered because of the hardness of men's hearts, but now commands all men everywhere to depart from even the appearance of evil. In this respect then, separate yourselves from the king's house; come out and be separate, and touch not the unclean thing; and God in whom ye trust will open the windows of heaven, and pour you out a blessing, until there be not room enough to receive it. You are right, however, in holding the truth, that the church and state are one in Christ, and hold it fast, until the Lord comes. Knox then lifts up his voice, and thanks and praises God for the abundance of that harvest which is now ripe for the sickle; and, turning to Erskine, he says,—You suffered; you were blamed as being divisive and schismatic; true, thou didst leave the church of thy fathers in form, but not in spirit, when, in the year 1733, thy connection virtually ceased with the church of Scotland.

Thou and thy brethren did then what I would have done had I been with you in the body on the earth; and just as we are now active and unceasing in our services to the church upon the earth, so was I then, and others around me, engaged with you in spirit at that time. Look at the results of thy movement: thy successors have been a faithful band—their number is now very great; they have preserved alive the truth in our native land; my prayers and your prayers on earth are answered in them; we sowed in tears, they are now to reap in joy. You and I are one; we were one in spirit on the earth, and we are now perfect in one in heaven. Erskine replies, With much grief and sorrow of heart did I journey, for the Lord was leading me by a way I knew not. Now I rejoice, for I see that day which you and I saw afar off; we have always been one, and we ever shall be one, world without end. Knox thus addresses Gillespie, and says,—You also acted not exactly as I would have done, for I was more bold and daring; you were meek and patient; but our love of truth, and obedience to God rather than men, was the same. See what has resulted from your expulsion from that church which I was instrumental in founding; principles the most valuable in practical religion have been testified for; the people's right to choose their own office-bearers, and the free communion of all christians of every denomination have been witnessed for, and now on earth it is no longer a doctrine in theory but one in practice; believers love one another, and brethren of all sections hold fellowship with each other. The Erskines and you are one, and your followers are now one on the earth, and we are all one in heaven. Then turning to Chalmers and Brown, he says,—Thy labour is so recently finished, and thy

warfare so shortly ended, that I cannot yet form a true estimate of the eternal importance of that struggle in which you were engaged. I was watching every step of your way, and was wondering with great admiration; for although in heaven so long before you, I knew not previously the things which were brought to light in the memorable conflict of ten years, commencing with the year 1833 and terminating in the year 1843, in the disruption of the church beloved by us all. I know not what shall be the end of these things, for as you yourselves now experience, our knowledge of the purpose of God towards the earth is limited to the past and the present. God has left many thousands in the church of Scotland who have not bowed the knee to Baal, and therefore it cannot perish. Your friends on earth, and the successors of Erskine and Gillespie, form two separate sections of Christ's church in Scotland. The church of Scotland forms a third, and I cannot give up that church, for it has held what was delivered to it. The other sections have received more light from God in one respect, but she has light in another. We are all one in heaven, why should they not be all one upon the earth? they can be made one, even as we have been made one. I acknowledge now to you that the church should be independent of state support, and be wholly maintained by free-will offerings. If the church of Scotland will say and do this upon the earth, the only point of difference between her and the other sections will be removed:—but Knox continues, this may be a perilous experiment to adopt suddenly. Zinzendorf remarks,—Suppose they should be placed in difficulties for a season by adopting this course, they cannot be exposed to a much more heavy trial than what came upon the Moravian brethren

in the year 1753. The expenses of erecting their settlements, supporting the theological seminaries and other institutions for education, establishing and carrying on their missions in heathen countries, and providing for the maintenance of the widows and children of the missionaries, amounted annually to very large sums. To meet these demands, I and my wife expended the whole of a large income, reserving but a small portion for our domestic expenses, which were curtailed in every direction in order that the necessities of the cause might be supplied. Some friends occasionally helped us, and those of the brethren who possessed property cheerfully co-operated; but as the expenditure continued to increase, I found it necessary to mortgage my estates. During my exile the mortgagees called in their money, when some friends in Holland advanced the sums required, and at a much lower rate of interest than had been paid before, at the same time engaging to assist the brethren by annual contributions. This proved a temporary relief. Still expenses increased, and more money was borrowed by the brethren. At last one of their creditors having fallen into difficulties required payment, and others of them hearing of it, and fearing that they were in danger of losing their money, pressed for a settlement. It was a time of severe trial. I made myself personally responsible for the whole sum, and undertook to pay both principal and interest by instalments within a certain time. My proposition was accepted; the threatened ruin was averted, and the 23d of February, 1754, was observed as a day of public thanksgiving to God in all the congregations of the brethren. God thus teaching that He can deliver, and provide for the support of His cause by many, or by few, or by one; and also His power

to extricate from difficulty all who put their whole trust in Him. I have no doubt that in Scotland God will give the same spirit of liberality and self-denial to many in these days that he then gave to me; and I should not fear to advise the church of Scotland to cast itself entirely upon God. Chalmers follows, and goes on to say,—I had the same fears before the disruption, that it would not be possible to maintain a christian church without state support; but I had no choice: God taught me what I was to do, and feeling the solemnity and responsibility of the circumstances in which I was placed, I cast myself upon my God, I gave Him no rest, but importuned Him without ceasing, and the result was a blessing which surpassed my greatest expectations. I observe from what is now passing below, that the people's liberality is not being enlarged in proportion to the wants of the church; and also that my friends are again taking government aid for their educational institutions, of a kind which would ere long, if permitted its legitimate effect, bring them back to their former state. I now acknowledge that state support given to the church is most injurious to all interested; it makes the state the master of the church, whatever bonds or agreements may be entered into for mutual independence. The gift, instead of a united purpose, each subject to the other, becomes the bond of union, and the church is virtually enslaved. The people's liberality is not appealed to as it ought to be, and when it is so called into operation by a church even partially supported by a government grant, the people hear, but God does not bless; and therefore they can neither hear with their ears, nor understand with their hearts. The element of state support has given rise to the insufferable grievance of patronage; to be

freed from the latter the church must resign the former; and then holding this principle, and carrying it out in practice, the two churches now disunited, may again be made one on earth in the Lord, as you and I are in heaven. I have no fear of the success of such a movement under the blessing of God; my experience of God's mercy in this respect is not less wonderful than our brother Zinzerdorf's; and the church of Scotland will neither have churches, nor manses, nor schools to build as their brethren had; so that their journey out of Egypt will be comparatively easy and unattended with danger. Erskine next addresses the congregated spirits of just men made perfect, and he says,—I acknowledge that the church and state are one in Christ, each dependent and yet each independent of the other. The testimony of my successors was true, when they said that the church of Christ should not be united to the state at all in the times of the regeneration. During that time the national man was like any of our ourselves in the days of our flesh; and it has been manifest that all such unions, up to the present time, have resulted either in the church lording it over the state, as developed in the Roman system, or in the state lording it over the church, as in protestant establishments. In both these cases, the two horns, the church and state, were taken out of the head of the Lamb, and joined together under a human head; and the consequences of both have been similar in kind, although different in degree; the people's rights have been overturned, and the few lord it over the many. So long as this state of matters existed, my successors did well to remain separate; but if the state be constructed so as to express in its legislature the whole mind of the whole body of the people; and if the

church be left free and independent, also expressing the whole mind of every individual member; and if the state will consult with the church, and the church with the state, and both agree as to the will of the nation in what equally concerns both in regard to its government: then my successors will gladly unite with the other sections, and be governed by a sovereign who has promised obedience to them she governs. We three are all one. So may God make His church three in one, and one in three, in Scotland.

Among the Scottish worthies, I saw Cranmer and Latimer, Baxter and Bunyan, Wesley and Whitefield and Hill; and while they were discoursing, the loving spirit of the gentle Bickersteth joined them. They assented to all their brethren had said; and in these respects English and Scottish christians are one. But among themselves there had been divers opinions as to church forms, and internal government. Cranmer began by saying,—I acknowledge there is too strong a resemblance between the English and the Romish church in externals, and for this I am in some measure answerable. Turning to those who represent the puritans and congregationalists, he continues: the defects of the system which I was instrumental in founding, occasioned your rushing to an opposite extreme; but Wesley arose at a time when neither the church of England nor congregationalists were found competent for the work assigned them; and he adopted a middle course; but it is also defective; for behold those divisions and strifes which are rending asunder that section of the church. I am still of opinion that the plan of bishops or overseers of particular dioceses is most in harmony with the mind of the English, but they should be multiplied manifold, so that

their superintendence of the church might become a felt and real thing. They should also, along with all other pastors and teachers of the church, be elected by the people of their diocese. There should not, however, be a hierarchy; but along with them should be conjoined provincial and congregational boards of superintendence, composed of laymen and pastors indiscriminately, having one general assembly over all. The congregational plan, of each congregation through the people governing itself, should be united, just as it is, with these provincial boards and diocesan superintendents. Then all christians in England might be united into one church, and become three in one, and one in three. Baxter and Bunyan gave their assent, and knew no reason why it should not be done. Wesley cheerfully acquiesces, and is assured it will effectually heal up the divisions among his successors themselves, and unite all believers. Knox then says,—If such be your proposal for England, and if it be carried out, then I have further to state, I have no objection to bishops elected in the manner you speak of, on the contrary, I adopted something similar in Scotland myself; and I also quite agree that the time is come when the people must be taught to govern themselves, and that the Scotch assembly should send down every proposition, not only to presbyteries and sessions, but particularly to congregations, and that their consent should be essential to the adoption of any measure. This being so, I know no reason why England and Scotland should not be united into one church, each, however, retaining its distinct and separate existence within itself; and thus there would be twice three in one, and twice one in three, again united. A difficulty presents itself as to a bond of union: they are both to be one in the

sovereign; but still they would remain distinct, and have no intercourse as they desire, and they must not be mixed together. Moses is listening; and he clears up the difficulty, by informing them that the seventy which were appointed to judge the Israelites in the wilderness along with him, is the kind of supreme board of superintendence that is needed, and recommends its adoption. The others at once give their assent; and thus they behold not only the probability, but the near certainty of their Father's will being done on earth, as it is done in heaven.

Every believer shall be free within himself, revolving round his own will as the earth revolves round its centre. Congregations shall compose those smaller clusters of stars, revolving round their centre—the pastor, and teacher, and rulers of their own choice. Congregations shall become larger bodies of light, revolving, in turn, round provincial synods, and diocesan overseers, all their own free choice. Synods and diocesans, in their turn, revolving round a general assembly, which also will be the free choice of the people. The English and Scotch general assemblies again revolving round the christian sanhedrim of Great Britain, it also the free choice of the people. The sanhedrim revolving round its own centre, accompanied by all the other moral systems and constellations, shall revolve round the monarch, who they call sovereign, of their own free choice. She, free in her own will, and revolving round it, shall, by obedience to the will of the people, reign in righteousness and peace; and she, in turn, will cast her crown at the feet of Jesus, and, surrounded with the innumerable company of happy saints, shall obey His will who is supreme, and thus shall the national church com-

mence its everlasting revolutions around the great Sun of Righteousness—the true centre of the universe. Thus from the dimmest star up to the Sun Himself, the secret of the happiness, and order, and harmony of every intelligent being will be one and the same; every one shall be a king and a priest, and shall reign for ever, because all have learned to be subject, the one to the other. Luther and Calvin consent to all, and hope their successors will imitate the example of Great Britain.

The English and Scotch worthies then turn their attention to Ireland, the number of whose name is 606; the minds of the people being blinded, and their understandings darkened. They express a hope that the attention of England and Scotland will be immediately directed to making it a great mission field, and cease not their labours until that people become free and enlightened, having existing among them a church, a pattern of what may now be seen in the heavens; and then, England, Scotland, and Ireland shall be divided into three parts, and still be one; they shall be three national churches in one, and one in three.

Gabriel then appeared among them, accompanied by Michael, who had come to help him. He declares that what they have been saying is in accordance with what is noted in the Scripture of truth, and he adds, it shall be done. Michael then makes known to them the measurements of the altar, and them that worship in the temple, which are as follows:—It was in the reign of Ethelwolf, king of England, that a law was passed granting the tithes to ecclesiastics, and exempting them from all burdens, though imposed for national defence and security. His reign began in the year 838, and in the year 854 he summoned the states of the kingdom,

and conferred a perpetual and important donation on the church. This was the teaching of Balaam. God declared his plan of supporting the church and propagating the gospel, which is the altar, when Wesley began to found the methodist connection in England, in the year 1738; and further taught the duty of the church to trust exclusively in Himself, and the free-will offerings of those He would make willing, even in difficult and straitened circumstances, by the example of the Moravian brethren in 1754. From the year 838 until the year 1754, is 916 years; in the middle watch, the year 1296, being 458 years each way, Edward I. made a demand on the clergy of a fifth of their moveables, and the clergy took shelter under the bull of pope Boniface, and pleaded conscience in refusing compliance, but had afterwards to yield. How marvellously exact are the times, and the seasons, and the events in God's providence! From the year 854 until the year 1738, both already mentioned, is 884 years; the middle watch is the same year 1296, being 442 years each way.

It was in the reign of king Edgar that the abomination that maketh desolate was fully set up in England; for "he conjoined spiritual authority with the civil power to purge effectually the temple of God from thieves and intruders." His reign commenced in the year 959 and ended in the year 975. From the year 959 until the year 1875, when there shall not be the appearance of this abomination in Britain, and when it shall be set up for the last time in France, is 916 years; in the middle watch, the year 1417, being 458 years each way, King Henry V. of England invaded France, saying, to the Cardinal des Ursins, during his conquests, "Do you not see that God has led me hither as by the

hand? France has no sovereign; I have just pretensions to that kingdom; every thing is here in the utmost confusion; no one thinks of resisting me. Can I have a more sensible proof that the Being who disposes of empires has determined to put the crown of France upon my head?" The state of England, at the first date, as to the manner of the union of the spiritual authority with the civil power, will be the state of France in 1875. The state of France in 1417, described in Henry's words, will be the state of France in 1875. England shall then be free, and happy, and glorious, and shall seek to conquer France, not by arms, but by the word of God, and bring her into subjection to the King of kings. Let it be here observed, that the three leading measurements of the temple, the altar, and the worshippers, are exactly the same, being 916 years each; the middle watch of all three being 458 years from each extreme. The temple, from 618 until 1534, the middle watch 1076. The altar, from 838 until 1754, the middle watch 1296. The worshippers, from 959 until 1875, the middle watch 1417.

From the year 959, until the year 1879, when the sanctuary will be cleansed, and France converted, and united for ever with England under one king, is 920 years: in the middle watch, the year 1419, being 460 years each way, the treaty of Troye was formed between France and England, which, among other things, stipulated, "that France and England should for ever be united under one king, but still retain their several usages, customs, and privileges." (*Hume*, vol. iii. chap. 19, p. 215.) From the year 975, in which Edgar's reign ended, until the year 1863, when the reign of the abomination, even in appearance, shall have virtually ceased in England, is 888 years; the middle watch is the

same year, 1419, being 444 years each way, indicating Britain's union in one kingdom, church, and state, under the King of kings. From the same year, 1419, until the year 1875, is 456 years; in the middle watch, the year 1647, being 228 years each way, the Scotch gave up their king to the English; and the least that can be said of that transaction is, that the apparent motive was interested, selfish and unworthy: this measurement indicates that France will then disown, or treat unworthily, its heavenly King. From the same year, 1419, when France and England were formally united by treaty under one king for ever, until the year 1879, when they shall be truly so united, is 460 years; in the middle watch, the year 1649, being 230 years each way, Charles I. king of England died upon the scaffold; this indicating that the sovereignty of the monarch will not be absolute or despotic, but a sovereignty subject to the sovereignty of the people, who in turn will be subject unto the sovereign.

In the reign of Ethelwolf, the kingdom of England was partitioned by him; he took to himself the eastern part, and delivered to his son Ethelbald the sovereignty of the western: this was sundering what God had joined together shortly before. The dates of his reign already referred to, the years 838 and 854, apply in the present instance. From the year 854, in which this partition was made contrary to God's declared will, until the year 1298, when, by defeating the Scotch at the battle of Falkirk, Edward I. of England attempted to unite England and Scotland under one monarchy, in a manner contrary to God's will, is 444 years; in the middle watch, the year 1076, being 222 years each way, pope Gregory VII. undertook the arduous task of entirely disjoining

the ecclesiastical from the civil power—they being then united in a manner contrary to the will of God; and when so sundered, were reunited in a manner equally opposed to God's will, and much more destructive to human liberty, the papacy having exalted itself over all kings and civil rulers. From the year 838, in which Ethelwolf's injurious reign commenced, until the year 1314, when, by the victory of Bannockburn, the Scotch regained their national independence, and that which God had not joined was sundered, is 476 years; the middle watch is the same year, 1076, being 238 years each way.

From the year 618, when Eadbald returned to a profession of christianity, being deceived by the lying wonders of the false prophet, until the year 1808, when Rome was occupied by a large body of French troops, and the pope confined a prisoner in the Quirinal palace, is 1190 years; in the middle watch, the year 1213, being 595 years each way, the pope was entering England with the strength of his whole kingdom, supported by the arms of France, and king John was compelled to resign his kingdom to the pope, and agree to hold it as feudatory of the church of Rome. How just and equal are the ways of God, both in the time and the manner of events! and how true it is, that "he that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword."

From the year 1003, England's lowest point, until the year 1603, when England and Scotland are united under one king, is 600 years; in the middle watch, the year 1303, being 300 years each way, Edward I. of England completed his conquest of Scotland, abrogated all the Scottish laws and customs, and attempted to abolish

entirely the Scottish name, and sink it finally in the English. From the same year, 1303, until the year 1903, in which Jews and Gentiles shall be united in Christ under one king, is 600 years; in the middle watch, the year 1603, England and Scotland were united under one king. From the year 1003, already mentioned, until the year 1903, is 900 years; in the middle watch, the year 1453, being 450 years each way, the Turks took possession of Constantinople, the chief seat of the Greek christian church; then the great river Euphrates reached its full flow, and hinders the return of the kings of the east; for that river must be dried-up ere their way is prepared. Thus there are three periods of 300 years each, and two of 450 years each, connecting together the worshippers in the east and in the west, and pointing to their final and everlasting union.

From the year 1180, in which Peter Waldo appeared in the character of a witness, until the year 1854, when in Britain, and by Britain in the east, a testimony shall be lifted up for the truth, is 674 years; in the middle watch, the year 1517, being 337 years each way, Luther lifted up a testimony for the truth, by nailing his theses or propositions to the door of the church at Wittemberg. From the same year, 1180, until the year 1860, when in Britain a practical testimony shall be lifted up against all error, is 680 years; in the middle watch, the year 1520, being 340 years each way, Luther testified against error, and renounced the papal authority, by publicly burning the papal bull and the pontifical canon law. From the year 1518, in which Luther appealed from the pope to a general council of the church, until the same year, 1860, is 342 years; the middle watch is the year 1689, being 171 years each way, in which the prince of

Orange ascended the throne of England, and was greatly instrumental in preparing Britain for that honour and glory which now awaits her.

While Michael is relating these and other things to the innumerable company of angels, and the spirits of just men made perfect, they are lost in wonder and amazement: Gabriel here interrupts the narration, to speak of the political state of Britain; he proceeds thus, —All the things that I informed Daniel of concerning Britain have been done; compare the events with what is noted in the Scripture of truth. Britain is now three kingdoms in one, and one in three; and they are united by mutual consent, not by conquest or force of arms; and this is the kind of union sanctioned and approved by the great God, whose we all are, and whom we all serve. There are three states in the realm —queen, lords, and commons, and these three are one state; three in one, and one in three. In so far as they have advanced, they are in the right direction, but they must go on cautiously and progressively unto perfection; reforming what is wrong, but preserving with a jealous care what is right. They must not be in too great haste, for they are not yet prepared for the full glory of the kingdom; there is sufficient time given them to complete what remains to be done. Their sovereign is greatly blessed in herself, and to the nation; and her consort, the prince, has been taught the important practical truth, that it is the duty of every educated person closely to watch and study the time in which he lives, and, as far as in him lies, to add his humble mite of individual exertion, to further what he believes Providence to have ordained. He has also learned, that the present is a period of most wonderful transition, which tends rapidly to accomplish that

great end, to which, indeed, all history points, the realization of the unity of mankind; not a unity which breaks down the limits, and levels the peculiar characteristics of the different nations of the earth, but rather a unity the result and progress of those very national varieties and antagonistic qualities. He has also been the honoured instrument of suggesting a course which will congregate together in London, in the year 1851, men from all parts of the world, in fulfilment of Scripture prophecy, when they shall behold the glory of the Lord as it is now being revealed to you. The sovereign and her consort shall be blessed more and more for ever and ever. The house of peers is admirable in its construction as a branch of the legislature of the nation; but it should have no spiritual lords. It is still most faulty in its practical development. It is intended to be a fair expression of the talent, the learning, the honour, and the worth of the national mind; but it is too frequently exhibited as if it only represented titles, estates, and wealth. In both branches of the legislature, mind, and not inanimate matter, such as gold and silver, should be represented. The peers have, in a great measure, cut themselves off from association with those who dwell in the parts of the country which they ought to represent. They must from henceforth bestir themselves: they must individually care for and attend to all the matters connected with the comfort and happiness of the peasantry: they must be princes who will seek not their own, but the people's welfare. And when they humble themselves, and care for others, in obedience to God's will, God will manifest His care for them, and bless them. The house of commons must be made to represent equally and faithfully the whole national

mind. Property qualifications, either in voters or candidates, must be abolished, and intellectual and moral qualifications substituted. A redistribution of electoral districts, arranged according to population, will have to be made. These things must be gone about with great deliberation and uncommon prudence. The change must be effected gradually, so as not to endanger the established order of society. The church must vigorously co-operate with the state in the education and enlightenment of the people, preparatory to these changes; and until the great body of the nation is leavened with knowledge, sufficient to guide them in the exercise of their full liberty, it must not be wholly conceded; they must be taught to understand, that true sovereignty originates and rests upon the learning of perfect self-subjection. When so enlightened and filled, as the nation shall be, with the Spirit of God, they shall see eye to eye, and wisdom shall be given them by which they shall be guided in these troublous and perilous times, to the adoption of those measures which shall secure permanently the national welfare. Thus the state, three in one, and one in three, shall reach the stature or the number of a perfect man in Christ.

The country must no longer be governed by party politicians, but all must unite, and seek only the glory of God, and the greatest good of the whole nation. God has prepared the way for this important change: there are three large parties, the first of which is rent asunder; these are conservatives, whigs, and reformers; not one of the three can now govern the nation, as two of them were wont to do, alternately, in times past; and such a plan of governing shall not be revived. God has given to many that wisdom and understanding which

will qualify them for guiding the councils of the nation in its state of transition. Some of them are, and have been, in power; great minds they are, and when freed from the trammels of party, they shall give more full evidence of those high faculties with which God has endowed them. They shall honour God, and be made a blessing to the nation. Thus shall Great Britain become a perfect national man, according to the patterns of the things which are seen in the heavens. The nation three in one, sovereign, church, and state: the sovereign three in one, queen, ministry or executive, and judges: the church three in one, English, Scotch, and Irish; and each one of these three being three in one; sanhedrim or supreme council, inferior courts from general assembly down to congregational deacons or elders, and the people: the state three in one, lords, commons, and people. In the form of their government, each will also represent the patterns of the things in the heavens. The church three in one, English, Scotch, and Irish; each of these three in one, queen, supreme council, and inferior courts: the state three in one, queen, lords, and commons.

Gabriel having finished, Michael then proceeded to show the measurements of the events which have tended to prepare Britain for this glorious consummation. From the year 827, in which the English heptarchy was united under one sovereign, until the year 1827, the last before its political changes began, is 1000 years; the middle watch is 1327, being 500 years each way, in which, by the deposition of the king, in virtue of an act of parliament, the principle of the sovereignty of the people was introduced into the English constitution. From the year 1200, in which king John accom-

plished the usurpation of the throne of England, and became the instrument of giving up both church and state to the see of Rome, until the year 1534, when parliament formally cancelled his act, and declared the king supreme head, on earth, of the church as well as the state, is 334 years; the middle watch is the year 1367, being 167 years each way, in which Edward III. of England withheld the tribute which king John agreed to pay to Rome; and when the pope threatened to cite him to the court of Rome, for default of payment, he laid the matter before his parliament, and that assembly unanimously declared, that king John could not, without a national consent, subject his kingdom to a foreign power, and that they were therefore determined to support their sovereign against this unjust pretension. From the same year, 1367, until the year 1701, in which the English parliament passed the abjuration bill, the last official act of king William's life, being the giving of the royal assent to that measure, which settled the crown of England in a protestant succession, is other 334 years; the middle watch is the year 1534, being 167 years each way, in which the papal supremacy was abjured in England. Thus from the year 1200, when that monarch usurped the throne, who having first given up his sovereign power to the see of Rome was afterwards constrained to grant Magna Charta, upon which the liberty and the sovereignty of the people has been built, until the year 1701, when not a papal supremacy but a popish monarchy was also abjured, thus effectually completing the separation from the beast that ascended out of the bottomless pit—there are three periods of 167 years each, marked by important events, showing the gradual progression of the country's

freedom. From the year 1205, in which the archbishop of Canterbury died, which event occasioned the putting forth of papal pretensions in England, until the year 1863, when the appearance of the abomination in its most modified form shall have ceased, is 658 years; the middle watch is 1534, being 329 years each way, in which year the papal supremacy was abolished in England. From the year 1518, in which Luther appealed from the pope, until the year 1828, when a new reformation began in England, by the repeal of the test act, is 310 years; the middle watch is the year 1673, being 155 years each way, in which the test act became law, which was the causing of "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Rev. xiii. 16, 17.) From the year 1539, in which the law of the six articles was passed by the English parliament, "causing that as many as would not worship the image of the beast should be killed," (Rev. xiii. 15,) until the year 1863, when he that hath understanding shall be able not only to count but to see the "number of the power; for it is the number of a (national) man: and his number is six hundred threescore and six," (Rev. xiii. 18,) is 324 years; the middle watch is the year 1701, already referred to, being 162 years each way. From the year 1685, when the last popish king, James II., ascended the British throne, until the year 1745, the time of the last popish pretender's rebellion, is 60 years; the middle watch is 1715, being 30 years each way, in which the first rebellion in favour of the popish pretender took place. From the year 1685, already mentioned, until the year

1805, when Napoleon's encroachments began in the pope's own territory, is 120 years; the middle watch is 1745, being 60 years each way, in which the last popish rebellion occurred in Britain.

When Michael finished, Gabriel resumed, saying,—The British nation has been prepared for the manifestation of this glory among them. Many run to and fro, and knowledge is increased; and not only the prince consort, but the whole national mind is in a state of expectancy, although what is coming is far above and beyond what eye hath seen, what ear hath heard, or what hath entered into the heart of any man to conceive. One among them, Alison the historian of Europe, has had the idea given him of the nature of the things now revealed unto you, and he has been caused to speak in public as follows:—"Is there any other study better calculated to open our eyes to the destinies of our race than the study of the annals of those acts that had been transacting for 6000 years in the theatre of the world? There is no event takes place in government, no question among the many that now agitates society, but a parallel for which may be found in the records of times past. Lord Bolingbroke has stated that history was philosophy teaching by examples; and, for my own part, I entertain the opinion that the time will come when there will be no political division in existence, except that of those who knew, and those who did not know, prior events; when by means of reiterated demonstrations a perfect coincidence would be arrived at in the deductions drawn from the social science; when the inferences drawn by the student of impartial history would be determinate and conclusive; and just as every candid student aims at the same conclusions as Euclid and

Thales in mathematics, or Newton or Laplace in astronomy, so there could be no difference of opinionas to the teaching of philosophical history. The distinctions of whig and tory, free trader and protectionist, would then be abolished, and the only distinction known would be that of those who know and attend to prior events. I do not expect that this will happen in my own time, or perhaps for hundreds of years hence, and many of you will perhaps conceive of the idea as visionary; but reflection has convinced me that the repeated demonstrations of experience will at length have such an effect, and that just and true principles of government will finally come to be thus established. There were no cold material laws in the moral world. Within the last few years, events had taken place under their own eyes that had passed into history—events that might furnish a subject for the Illiad or a drama for Sophocles—subjects innumerable for the easel of the painter, the genius of the poet or the biographer. In every phase of that period they would find the material laws of nature fixed and permanent; but human affairs were still rolling on—new characters were rising—new combinations were taking place—and fresh passions were springing up,—but truth still triumphed; and as the world grew older subjects would inevitably arise which human imagination and human genius would never exhaust. Let him remind them, that there was not a question now interesting mankind to which they could not find a parallel in former days—a parallel illustrated by the undeniable evidence of experience, and to which the great chain of human events will not give a decided and affirmative answer." Gabriel concludes by intimating that the time of the end was now come, and that the mystery of God should now be

finished. Then "I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth."

"No man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth." It was the voice of the harpers harping with their harps that sung as it were a new song before the throne, and before the four beasts and the elders. One man only was to be caught up unto God and to His throne, while in the body in this life. To be caught up unto God, is to be taken to the state of believers who have died in the Lord; for to be absent from the body is to be present with the Lord, who is God over all, blessed for ever. In such a state, believers know God as they are known, and are made like unto Him, for they see Him as He is. God's delight is their delight; God's nature is their nature. They are in Him, and He is then dwelling in all His fulness in them. I speak what I know, and I testify what I have seen, and felt, and heard; and I know that I declare what is true, when I say, eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive what is the joy of the redeemed in heaven even now, and what is the joy unspeakable and full of glory of that man who has been caught up unto his God. No man can know it, for no man can learn it upon the earth; it is a new song, and it never can become old, for it has renewing powers within itself. But ye shall all learn it hereafter,

either when ye quit the body or at the great day of translation. Until the day star arise in your own hearts, you have a sure word of prophecy to which ye would do well to give heed. They sing it before the throne, and the four beasts and the elders; the difference between being caught up to the throne and singing before it, signifies, that one man should be admitted to a knowledge of the secret counsel of the glorious God; the others hear it when declared by Him, and worship when they hear; it is the difference between the sovereign's chosen counsellor and His innumerable subjects. All human language fails to convey the most faint idea of the glory of God, and the inconceivable happiness of man throughout eternity; so that it is not possible to teach mankind the song upon earth. Enough, however, is made known, to awaken in all that intense anxiety which the knowledge of a destiny so noble and exalted in reserve for them is fitted to produce. They are now only beginning to sing the new song in heaven; you have a new song also to sing on earth; rejoice that what you now know, and what you shall be, is still but a foretaste of what you shall know and are to be when you join the saints in heaven.

This passage also teaches, that the ninety and nine persons justified without repentance cannot learn this new song, because they were not believingly exercised when upon earth, aiding in the bringing about of those events which are the harpers. The Scriptures are, in one sense, the harps, but it is faith, the faith of the hundred and forty and four thousand, that has given them life. The word and the Spirit, by which these men were sealed, made them the harpers; and the great truth is here taught, that believers have been the

honoured instruments of working out, as fellow workers with God, that glorious purpose which was hid in Christ before the foundation of the world. Satan and impenitent men have always been in the proportion of fifty to one against them. The other heirs of salvation who have reached maturity, and who have lived carelessly in the world, have not been less numerous than the race of the impenitent; yet such is the mighty influence of faith, not only in a man himself, but in its effect upon society at large, that one man, out of every 150 that has been born, has been sufficient, in a world lying in wickedness, to keep alive the truth, to mature correct views of duty to God and man, to accomplish all God's purpose, and prepare mankind for the coming glory of Messiah's reign; and this when opposed by enemies the most crafty, the most powerful, and the most cruel. Let it never be forgotten, that God has only wrought miracles in attestation of His claims to be trusted. Not one external miracle has ever converted a single soul. Their design was to give evidence of God's power and existence sufficient to persuade men to believe in Him; still they were but the external evidences, and many have believed the miracles they saw and yet did not believe in God. So that, this great moral struggle has been sustained by the hundred and forty and four thousand for nearly four thousand years. They have had to contend with human and spiritual wickedness in high places; they have had to do it as if they were alone the opponents of sin; they had nothing but their faith and the word, with which they conjoined their earnest prayers, and by these they have conquered the world. Glorious triumph of divine grace in human hearts! these hearts themselves subject to infirmity,

because of sin. No man knows, neither can know, except he feels the untold anguish of a believing man, in the conflicts of a life with the awful powers of darkness. They made the Eternal Son exceeding sorrowful, even unto death; and in the hour of His triumph, His agony was such, as to cause Him to sweat as it were great drops of blood. The sufferings of Christ in the garden of Gethsemane, are the sufferings by which the hundred and forty and four thousand have wrought out their own salvation. The kind of sufferings by which Christ triumphed are the same with those by which believers have ever since reigned with Him on the earth; His being the sufferings of God made man, and theirs the sufferings of men made partakers of the divine nature. One essential difference in the Redeemer's agony on the cross was, the hiding of His Father's face; the infliction upon Him of that eternal darkness which is the doom of impenitent men. What the lost are for ever in regard to spiritual life, the Holy One, the Blessed One, the Eternal Son, the Prince of Life felt upon the cross; and His agonizing cry, My God, my God, why hast thou forsaken me? was but a faint expression of the terrible and incomprehensible bitterness and anguish of His holy nature in that solemn crisis. This was the true price of a world's redemption; mystery of all mysteries; marvellous display of divine love; the Son of God, from everlasting to everlasting, without beginning and without end, actually, really, and positively put to death—killed; His Spirit darkened, as truly as the spirits of the lost shall be darkened for ever, His Soul and His Body disunited and dissolved. That day, when from the sixth hour there was darkness over all the land unto the ninth hour, was the middle

watch of eternity itself. Jehovah died; the Creator's Spirit was covered with as thick a darkness as covered the earth of His creation; and when He cried with a loud voice, saying, Eli, Eli, lama, sabachthani? He was in the agonies of that darkness which is eternal death, even while a man lives; and he ceased not to suffer until he had cried again, with a loud voice, and yielded up the ghost, saying, It is finished. He was dead before he yielded up the ghost, He became alive again when He said, It is finished. Jesus felt and experienced what no believer ever has, or can do; for in the believer's severest trials he has his Father's presence, and this more than counterbalances the pressure of any sorrow. Jesus felt and experienced what even the impenitent cannot do; for He was the brightness of glory, which was not only veiled in human nature, but was darkened by His Father; the infinite difference being, He loved His Father, and the loss of His favour was incomparably agonizing to the equal with that Father. The impenitent hate their God, and but for their immortal cravings and an awakened conscience, what was to Christ incomprehensible agony, would be to them comparative deliverance, for they desire not even the knowledge of God. Believers have an ingredient infused in their cup which was not in Christ's,—their personal sinfulness and depravity, which counterbalances in them, during the time of their probation, the presence and favour of God. Jesus was God Himself, and was smitten to redeem His people from all iniquity; His people are sinful men, and because Christ was smitten—darkened—they are enlightened; and in proportion to their enlightenment by faith, is the severity of their conflicts with the powers of darkness within them, and the bitterness of

their spirit because of indwelling sin. He that was light became darkness, that we who are darkness might be made light; so that the hundred and forty and four thousand have actually reigned or triumphed as Christ did, by entering into personal conflict with the powers of darkness; and therefore it is said, that no man except those who were redeemed from the earth can learn the new song. Theirs is a joy and a glory peculiarly their own; and they alone have been responsible agents, acting on the side of godliness, through whom the works of the devil and wicked men have been counteracted, and made to accomplish, perfectly, the whole counsel of God. These men had nothing but their faith to rest upon, and the time is now come when they must be recognized as the true champions of a world's emancipation; they being, in Christ, the instruments that have prepared men for the restoration of all things. This new song is their triumphal anthem; they only now see fully the glory of that work which God has accomplished by them, and as they are told the past, and shown the future, they make a noise as the noise of harpers harping with their harps, and no man on earth can know their transports of joy.

While this is their peculiar and distinguished reward, all others who shall be raised in Christ shall be made to know the joy that is unspeakable and full of glory. It may be well here to state, explicitly and distinctly, that every human being shall receive the gift of eternal life through Jesus Christ, except he refuse the mercy of God. Nothing but positive impenitence, a fixed, resolute and immoveable determination to live for ever without God, can nullify the free gift of Jehovah. If a man has not resisted the strivings of his conscience, and

defied his Maker, by sinning against light, and by remaining hardened and impenitent when smitten by conscience for it; if a man be sorrowful, and desire mercy, it will be given him, for God's assurance is, "I dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.) The hundred and forty and four thousand pass at death from one state of being to another; they never die; they do not even sleep. The ninety and nine justified persons sleep when they die, and will not awake until the morning of the final resurrection; at present they are unconscious, and are as men asleep. The impenitent are awake, just as Dives is represented to be; their spirits are under restraint in prison, as the spirits of those to whom Noah preached, are declared to be. These are the three present states of the invisible world. The hundred and forty and four thousand are further described as "they which were not defiled with women; for they are virgins:" the meaning of this is, that when they dwelt upon the earth, their spirits were willing to do the will of God. They were pure in heart, and did not wilfully disobey God. They did not intentionally lord it over the spirits of others; and while learning obedience to the will of God, they would not obey man in opposition to God. Women being used as a figure to denote spirits—their relation being to man what the spirit is to the body—the passage signifies, that they were not defiled by those women or churches who personified spiritual wickedness, lifting it up, and building it an house; but that their spirits were virgin spirits, pure, waiting the adoption, to wit, the redemption of their body. "These are they which follow the Lamb whither-

soever He goeth;" they reign with Christ on the earth; wherever the Lord has work to do, there they are; they are continually engaged in the service of the Lamb. "These were redeemed from among men, being the first-fruits unto God and the Lamb;" they are the first-fruits of that great harvest of a world's regeneration which is now to be witnessed upon earth. What they were in spirit on the earth, all nations, and kindreds, and tongues, and people, shall now become; they are the first-fruits, we the abundant harvest. "And in their mouth was found no guile; for they are without fault before the throne of God:" they are the spirits of just men made perfect.

Ver. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This is descriptive of the manner in which the latter-day glory will be ushered in; while the harpers are harping with their harps in the upper sanctuary, the good tidings of good to all men are being speedily communicated to every nation, and kindred, and tongue, and people. The substance of the angel's cry is, "Fear God, and give glory to Him:" men manifest a proper fear of God when they ask Him for mercy; for there is forgiveness with Him, that He may be feared. This fear is not a slavish dread of a tyrant king, but the reverential awe which infinite moral excellence, and surpassing goodness, are fitted to awaken in the heart; a fear of love, which casteth out all terror

or alarm; a fear of offending; a willingness to please; and such fear is the beginning of the wisdom which cometh down from above. Men give glory to God when they believe the record He has given of Himself, and conform their life thereto; and never since the world was, not even in the time of Christ Himself, did Jehovah appear in such glory, as that which shall now be witnessed; so that all men shall be left inexcusable, if they disregard the voice of Him who now speaketh from heaven:—"for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. xii. 25—28.) Fear God, and give Him glory, for the hour of his judgment is come; and worship Him. Submit yourselves unto Him; learn to obey His will; ceaselessly strive to be made more and more willing and able, by grace, to do His will; for He made heaven and earth, our souls and bodies; and He is the Father of spirits; which are the sea and the fountains of waters.

Ver. 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." When these things begin to come to pass, know that the end is nigh, even at the door. In

company, so to speak, with the messenger of good tidings, is a messenger of destruction to Babylon, and it could not be otherwise. Satan's delusions and sorceries have kept the world in midnight darkness, and men in misery and degradation. God's truth being proclaimed, shall make them free, and in doing so, must first destroy the systems of falsehood. Light cannot dwell with darkness; and as the glory of the Lord shall now illuminate the world, Satan's fall will be like lightning; his power shall not only be broken, but utterly destroyed. The fall of Babylon is the fall of Satan's usurped power; and he has fallen; God has strengthened one man to enter into personal conflict with him; and, by divine grace, through the truth, and the almighty power of God's Holy Spirit, he has fought his perilous and difficult way to God and His throne, in a mortal body; and God's triumph in him over Satan, seals his doom; and now, spoiled of all his armour in which he trusted, he goeth forth, knowing that he has but a short time to live. God's making Himself poor, and entering into conflict with the powers of darkness, is a spectacle amazingly wonderful; it passes all comprehension; but it is, comparatively, a more marvellous, a more astonishing display of the unsearchable riches of God's love, which passeth all knowledge; to take a sinful man, and so enrich him with the knowledge of the counsel of His own purpose, and the light of Himself, that he may be said to be caught up unto God and to His throne. Babylon, that great city, is the mystery of iniquity in all its diversified forms. Her fornication is that disobedience of spirit, that opposition to the will of God, the wrath of which is that principle or power which exalts itself in man and over man, above all that is called God, or that is

worshipped; and the wine or fruit of which is the destruction of the wills of men, they themselves becoming voluntarily the slaves of a tyrant will, and that because it pacifies a conscience made uneasy because of sin; for popery, which concentrates in its system all the abominations of desolation, teaches its votaries the awful delusion, that their degrading subjection to the self-will of another man, is the only way of propitiating the Divine favour; and they believe what, if they would but listen to their conscience, it would declare to be a lie; for an awakened conscience testifies to every man that there is no forgiveness but with God Himself, and there is no way of pleasing Him but by being willing to do His will. Popery substitutes baptism, penances, auricular confession, the mass and purgatory, for the answer of a good conscience towards God. Baptism regenerates, so that system teaches; and it is the blind leading the blind; for neither the teacher nor the pupils know what regeneration is, and, therefore, they believe a lie. Penances compensate for sins contracted during life, so they say, and the consequence is, that men are taught rather to live in sin, than to abstain from even the appearance of evil. Confession to a man is substituted for confession to God; and a man's word is taken, and held as assurance of forgiveness, while the conscience cries more loudly than ever, the wrath for sin is not removed. The mass, that monstrous and hateful lie, is all the living connection they ask with Christ; and the belief in purgatory emboldens them, to the day of their death, to strive against the pleadings of a conscience still armed with tremendous power, and they continue to sin. The whole system is a practical contradiction: a man pretends to be penitent for sin, and yet the amount of that

penitence can be measured by his penance, or the price of indulgence in it. They do know that God is angry with the wicked; they do know God's will, for their consciences give them no rest, ever bearing true witness that they are wilfully deceiving themselves. Theirs is precisely the case of Balaam; they love not the truth; they will disobey God; but desiring to do it in a way which will least disturb their peace, or what is still more valuable to them, hinder not the unbridled indulgence of their beloved lusts; they gladly cleave to that which promises all the liberty they desire, a liberty to live as they please. A man, to accomplish wickedness of a kind upon which his heart is set, will undergo great privations. A midnight thief exposes himself to dangers which are unknown to an industrious and honest man; and his gains are, in the aggregate, far less than the pecuniary rewards of lawful employment; but his heart is set upon that which is evil, with all its perils, and he will not do good. So a worshipper of the beast may, and does, voluntarily undergo bodily penances and fastings of a kind which make a fair show outwardly; but at the very time he is so occupied, his conscience tells him it is will-worship; for he is so denying himself, not that he may become a holier and a better man, but that he may silence his conscience, which ceaselessly upbraids him when committing sin. His is a contest, not with his besetting sin, for he loves to do evil, and hates what is good. The whole course and tendency of the popish system is, to arm a man with weapons, whereby if it be possible, he will at once dethrone God in his heart. Popery can only exist in connection with total darkness and unconcern, or it will result in hardened impenitence

if persisted in where conscience is enlightened. The very refuges of lies invented to give a false peace, are the strongest conceivable testimony of that mighty power within a man, which they are intended to overcome. A man feels himself to be a sinner; conscience tells him clearly and distinctly that he is one; but he loves his sin; he fears, however, the wrath of God, while he actually hates Him in his heart; he trembles for His power; and in order to secure safety in sinning, he gladly shelters himself under the papal robe. Had even purgatory been awanting, he might, and would have often been troubled, lest after sinning he should be suddenly called before his Maker, and thus his false peace would have been occasionally disturbed; but as he wills to do evil, and will not even will to do God's will, Satan has been permitted to provide him with what he desires, and beginning with baptism when he is born, and terminating with purgatory after death; having penance and the mass to atone for any great and troublesome sins during life, he is fortified; and just as a believer sets vigorously to work to overcome his sins, in obedience to his conscience, because he is willing to do the will of God, so a worshipper of the beast sets to work as determinedly to overcome and silence his conscience, in obedience to the cravings and lusts of a rebellious spirit, and that because he is resolved not to do what conscience tells him is the will of God. Grace within, and hope of glory, strengthen the believer in his difficult work. Popish superstition and delusion strengthen the power of sin in the unbeliever; and the terror of God's wrath is weakened and diminished by the propitiatory doings which he wishes to believe will save him from punishment, until at last, by his own act, his conscience becomes scared, and if not

altogether, he is almost, hopelessly impenitent. Of such it is said, "because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 10—12.) Not all in connection with systems of error are in this condition; who are so, and who are not, God only knows, and the individual conscience. A man may be trusting in penance, and the mass, and purgatory, and yet may not be sinning wilfully. He may be truly grieved for sin; he may desire, not perhaps strongly, but sincerely, deliverance from sin itself; and he may deny himself with the honest purpose to overcome a besetting evil: in such a case, a man is willing to do God's will; so far as enlightened by conscience, his spirit ratifies its decisions. He may be bigoted, and unwilling to renounce external error, but this may arise from ignorance and a darkened understanding. He sees not with the eye of the mind, which is the intellect, and therefore he believes not what is true, or credits what is false; still in his conscience he hears, and he is willing in spirit, while his flesh is weak. The worshipper of the beast is in a state of a very different kind; it is his conscience he refuses to hear, and strives to silence, because his spirit is unwilling to do the will of God; yea, he goes much further sometimes, for if he be a priest, he will not scruple to teach what his judgment tells him is contrary to truth, and opposed to sense; and this he will do, when his own conscience is seared, for the wicked purpose of deceiving and enslaving others. Babylon is fallen; her refuges of lies are now to be swept away, and the true character of that hateful system will be more fully

revealed, when the worshippers of the beast—self-willed and rebellious spirits—prove themselves capable of holding professedly by their delusions, when God appears in glory. The obstinacy and wilful blindness of the Jewish rulers, was not more signally manifest in the time of our Lord, than will be the hardened impenitence and daring impiety of the worshippers of the beast, in these last days; for the wicked shall still do wickedly, rushing upon the thick bosses of Jehovah's buckler. There is not, however, a man upon the earth, to whom the offer of mercy is not now made; whatever the condition or conduct of any, to all it is said, if you will, you may be saved. From the pope and his cardinals, down through all the ramifications of error among mankind, none are shut out from salvation, but they who are wilfully determined to exclude themselves. They may refuse; they are free to choose as they will; and when they have determined to continue impenitent, they may deceive themselves and impose upon others, by great swelling words of vanity, foaming out their own shame; but let them know, God is not mocked; and He knoweth the heart, and He has declared, that the way of all such is perverse before Him, and when the time he has mercifully given them to repent is finished, their destruction, both in time and eternity, is certain and inevitable.

Ver. 9—11. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their

torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." (Psalm l. 1—4.) "See that ye refuse not him that speaketh, for our God is a consuming fire." (Heb. xii. 25, 29.) The worship of the beast and his image, and the receiving his mark in the forehead, or in the hand, are all one and the same thing, differently developed in accordance with the circumstances of the worshipper. The worship of the beast is the slavery of men's wills to what they know to be wrong, if not taught by intellectual enlightenment, at least warned by the admonitions of conscience. This is the secret of oppression by those in power, and discontent and revolt of those in subjection. Wherever the human will is obstinately set upon evil, and opposed to godliness, there cannot be either personal, domestic, or national peace and prosperity. Oppression is a sin, and the tyranny of a despotic government is hateful to God, who loveth justice and mercy; but the manifold wisdom of God is manifest in that moral law which produces a system of government in harmony with the moral condition of those governed. The mystery of iniquity operates in a manner precisely the opposite of the great mystery of godliness; and both work their way progressively to their extreme limits. The worshippers of the true God learn

obedience unto perfection; and as they grow in obedience, they become more free, until at length the wondrous sight shall be seen even on earth, an absolute monarch, with an obedient people, yet a free and sovereign people, and a perfectly obedient monarch. On the other hand, the worshippers of the beast, self-willed and despising government, as they grow in obstinacy and disobedience, they make chains with which they bind themselves. A disobedient spirit must either be a tyrant or a slave; if free, and possessing the power, it will allow no other spirit to be free but its own, so that a war is perpetually waged until the most powerful are exalted, in which case, the only mode of government that can safely be resorted to, is that of a despot. Freedom among men who will not allow every other spirit to be as free as their own, is a moral impossibility. The overturn of an absolute monarch, by a rebellious and self-willed people, and the establishment of the so-called sovereignty of the people, produces a state of matters by many degrees more insufferable than what has been destroyed. The anarchy and confusion which followed the first French revolution, as compared with the order and peace of the American republic, are signal practical illustrations of the two great principles that regulate the social and political condition of mankind; and at this very time, France presents the extraordinary spectacle of a nation with a constitution, in word and form, more liberal than that of Britain, even more liberal than that of America, for they have abolished slavery; and yet, it is questionable if even the pope of Rome could frame a system of government more practically despotic than that of France. The reason is, that those most loud and clamorous for liberty and equality, in France, are men

who know no kind of liberty but that which leaves themselves free to do what they please, even to the ruin and destruction of others. The present political state of France is a painful evidence of the moral perversity of great numbers in the nation; and they may be assured that the law of gravitation in the material world is not more fixed and unalterable in its operation, than that moral law which regulates the social and political condition of mankind. True liberty they cannot, and never shall know, until, by obedience to God, and subjection to each other, they learn experimentally the true source of all perfect freedom. God has mercifully cast a weight of lead upon spiritual wickedness, restraining the turbulence and rebellion of the many, and permitting the absolute sway of the few. As a matter of choice, the state of a godless and self-willed people under a despotic sovereign, is preferable to the state of the same people in anarchy and confusion; and, let it be remembered, there is no medium between the one and the other to a nation that fears not God; for if they are not restrained by an iron hand they will break loose, and the limits of their destructive power no man can imagine. Again the wisdom of God appears in destruction's twofold destruction of itself. A despotic and self-willed monarch could not enslave a free and enlightened people; but, strange to say, he can rule with a most tyrannous sway over a rebellious and a turbulent people, who possess the will, if they could but gain the power, to overturn all authority. Thus the destroying will destroys others like himself. The manner of the overthrow of the French monarchy since 1788, and the revolts of 1848, are instructive lessons, teaching all men, that within every system of tyranny there burns a

smouldering fire, which shall, at God's appointed time, when He removes the weight of lead, burst into a flame of destructive violence, and accomplish the utter overthrow of all that is oppressive and tyrannical. The voice of the angel cries to every man, for he says, "if any man worship the beast (continue a disobedient spirit manifesting itself in the most hideous form,) and its image, (professing to be free and obedient, and yet a slave and rebellious,) and receive his mark in his forehead, or in his hand," have a form of godliness but deny its power: if any man in Rome, in Europe, in Britain, in America, or in any part of the world, refuse to hear God, and accept His offer of mercy in Christ, and trust in any human device or external form, whoever he be, oh! let him consider, for it is the true saying of God, "the same shall drink of the wine of the wrath of God." The wrath of God is a darkened spirit, the light of life extinguished. The wine of that wrath is great sorrow and misery in this life; living without God and without hope in the world; possessing an immortal nature with nothing to satisfy it; an accusing and trembling conscience with nothing to appease it; "which is poured out without mixture into the cup of his indignation." Hitherto error and delusion have operated upon the minds of the obstinate to the disarming of God's wrath. Now, however, the days of vengeance have come; the refuges of lies are swept away, and the worshippers of the beast, instead of repenting and giving God glory, are so incurably and inveterately impenitent, that they will gnaw their tongues for pain, and blaspheme the God of heaven because of their pains and their sores, and will not repent of their deeds. "And he shall be tormented with fire and brimstone (the fire, his rebellious spirit:

the brimstone, his love of a lie, shall be his tormentors,) in the presence of the holy angels, who are holy spirits,) and in the presence of the Lamb:" (who is Truth itself; the Word of God:) his conscience shall reascend its throne, and enter upon its solemn functions. In this life man was left free, and was permitted to blunt and destroy the power of conscience: in the world to come his freedom shall be destroyed, and that conscience, whose admonitions were unheeded on earth, shall be found omnipotent in Tophet. "And the smoke of his torment ascended up for ever and ever: (the state of an impenitent man is eternal and immutable at death:) and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name:" their spirits being still rebellious, will continue as restless in hell as they were upon earth; and a restless spirit united to an omnipotent conscience, and a nature craving for immortality, will bind the impenitent man with endless chains, and beset him with unceasing restlessness. How just, how equal are the ways of God! An impenitent man makes for himself a bed on which to lie, and becomes actually and literally his own tormentor for ever and ever.

Ver. 12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The patience of the saints delivers them from the state of the lost, and is here contrasted with the turbulence and disquietude of the impenitent when on the earth. In tribulation the saints learned patience; the black horses of affliction quieted God's Spirit within them; whereas the red horse of trouble but maddened and infuriated a sinner the more. "They that keep the commandments of God," are they that

believe that God is, and that He is a rewarder of all them that seek Him diligently; and they who do unto others as they would be done unto themselves; for all the law and the prophets hang upon these two commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. xxii. 37—39.) This is a contrast with the state of a man who first disobeys God and then loves no one except to benefit or serve himself; a selfish man, who fears not God, neither regards any other man. "And the faith of Jesus;" that simple but sincere and unlimited trust in the mercy of God in Christ, apart and disjoined from all human intervention or mediation, and by which the soul is made a partaker of eternal life; contrasted with the systems of lies and delusions which the worshippers of the beast substitute in its room, all of them, from the least even unto the greatest, producing one similar result, the separation of the soul from God and its everlasting darkness.

Ver. 13. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The knowledge of the coming glory of Messiah's reign on earth, announced as so near at hand, might make believers desirous to live, and grieved at the thought of dying. What they shall be upon earth is desirable and glorious; but what they shall be in heaven they cannot possibly conceive while they dwell on earth. The reign of peace will be a reign of happiness and joy,

but they who die will be so much more happy and joyful that he who has been caught up to the third heaven can say with the apostle of old, notwithstanding his knowledge of the coming terrestrial glory of the church, "To me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you." (Phil. i. 21—26.) So I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, even now when peace is to fill the earth. And God's Spirit testified unto my spirit, saying, yea, for all such enter into their heavenly rest; their pains, their toils, and their sorrows cease, but their works, their serviceableness to Christ's cause, accompanies them; and made perfect in heaven, they swell with their hallelujahs the voice of the harpers harping with their harps, and sing the new song which no man can learn in the earth or in the body. Blessed, yea, saith the Spirit, blessed are ye, who even from henceforth die in the Lord.

Ver. 14. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." This is the sign of the near approach of the end of the world; for "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and

the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." (Luke xxi. 25—28.) "A white cloud," is a sanctified body, "and upon the cloud one sat like unto the Son of man," means a human nature filled with the mind of Christ. "Having on his head a golden crown," intimates his personal triumph through grace over the powers of darkness, even as Paul, who fought a good fight, who finished his course and kept the faith. "And in his hand a sharp sickle," the sign of the completeness of that revelation from God which would be given him to communicate to men; the sharp sickle removing the veil from the Scriptures.

Ver. 15, 16. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." The angel crying to him, signifies that he that sat on the cloud is but a creature and a servant, and can know nothing except it be given him, and can do nothing unless commanded. The earth is figurative of Britain, and its being ripe means that all things are now ready for that great change which has been spoken of by the mouth of all the holy prophets since the world began; for which mankind have been preparing for nearly six thousand years, and Britain placed under peculiar training for

more than a thousand years. The manner in which the earth will be reaped is illustrated in our Lord's conversation with the woman of Samaria at Jacob's well. The woman represents the church upon earth, still in a great measure ignorant of the gift of God, continuing to draw the water of life out of the well of their ancestors, through forms and ceremonies which have been unduly magnified, and invested with unwarrantable importance. Christ is now sitting on the well; the heavenly messenger, faint and weary with the greatness of his toil and travail, asks the church to give joy to his heart and delight to his soul. He tells her all her past history; she has had five husbands,—the Jewish, Asiatic, European, Romish, and protestant established; and he towards whom she is now rapidly converging, dissent and total disunion from the state, is not her husband. The church says she has no husband, and in that she says truly, for he with whom she now dwells is not her husband. The church saith,—Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship. He that sits upon the cloud replies, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Neither as dissenters, which are this mountain, nor as churchmen, who are Jerusalem, that was, shall ye any more worship the Father. But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth. The church says unto him, I know that Elias cometh, who is called Michael; and when he is come he will

restore all things. He that sits upon the cloud saith, I that speak unto thee am the promised restorer. The church then gives up all that is offensive to Christ, and goes its way into all the world to preach the gospel unto every creature, saying unto all men, Fear God, and give glory to Him, for the hour of His judgment is come. Say not ye there are yet four months, and then cometh harvest; one hundred and twenty years from 1803, when the door of the inner court was opened, until the year 1923, when all nations, and kindreds, and tongues, and people shall be ripe for the harvest: behold, I say unto you, Lift up your eyes, and look upon the fields of Britain, for they are white already unto harvest, and in the middle watch, the year 1863, Great Britain shall be reaped; for he that sat in the cloud thrust in his sickle on the earth, and the earth was reaped.

Ver. 17—20. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." He that sat on the cloud comes to restore: the sharp sickle of the angel is used in obedience to the voice of another angel, who had power over fire to destroy. The clusters of the vine are the workers of iniquity, and her grapes their deeds of

wickedness. The wine-press of the wrath of God is men's own cruelty and inhumanity to each other, when under the control of disobedient spirits, and God's restraint removed. The wine-press trodden without the city, signifies that one part of the world shall be specially the scene of this awful wrath; a part doomed to destruction, and, therefore, said to be without that part of Europe which shall afterwards become the holy city. The blood coming out of the wine-press, even unto the horse bridles, intimates the fearful loss of human life with which the reign of wickedness shall terminate; and the space being a thousand and six hundred furlongs, points to Italy as the place where this prophecy shall, in great measure, be fulfilled. The destruction of Babylon will resemble the destruction of ancient Jerusalem, and the things that were said and written of the one, are applicable to the other. "And when Jesus was come nigh, even now at the descent of the mount of Olives, the whole multitude began to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest." While this is the song of believers, more especially of Britain, another, but a woful and gloomy prospect darkens the horizon of Europe, the spiritual Jerusalem. "And when He was come near, He beheld the city, and wept over it." The first angel had gone forth with the offer of mercy; the second had followed, warning men of the coming destruction; the third had finished his solemn denunciation against any man who refused to hear Him who had spoken from heaven; yet the Saviour's heart is moved to pity, and He weeps over the doomed Babylon, saying,

"If thou hadst known, even thou, at least in this thy day, (the space given thee to repent,) the things which belong unto thy peace! but now they are hid from thine eyes." The manner of the destruction is thus described: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke xix. 37—44.) "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." (Rev. xviii. 21.)

Rev. chap. xv. ver. 1. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." This verse is the introduction to a more minute and detailed account of the manner of the final overthrow of the power of Satan, popery, Mahomedanism, and every other kind of delusion by which men have been held in darkness. The sign is said to be great and marvellous, something most uncommon. There being seven angels and seven last plagues, signifies that the destruction would be complete and final; for in these last plagues is filled up the wrath of God against ungodly men.

Ver. 2. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." The sea of glass is the mirror of God, the Scriptures of truth opened, and the enlightening influences of the Holy Spirit upon indi-

vidual hearts, by which is attained the knowledge of the glory of the Lord. Mingled with fire, is that fiery trial by which men's faith shall be tried; the furnace in which they shall be purified and made white. "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus; even the faith which overcometh the world. They that get the victory over the beast, and over his image, and over his mark, and over the number of his name, are they who have departed from all appearance of evil in every relationship of life; who are wholly sanctified, and whose whole spirit, and soul, and body, are preserved blameless unto the coming of our Lord Jesus Christ; they have reached the measure or the number of the stature of perfect men in Christ. They stand on the sea of glass; they are privileged with a peculiar view of the glory of God; and having the harps of God, indicates their possessing a knowledge in their hearts, by faith, of all the wonderful works of God. Therefore upon earth, like Moses on the banks of the Red Sea, "they sing," and that song is called "the song of Moses," because the deliverance of the Israelites from the Egyptians, while their enemies perished in the waters, was a figure of the earthly deliverance now to be wrought out for the christian church, and through it the accomplishment of a world's redemption from the power of Satan and sin. And because Christ is the author and finisher of this great salvation, it is also called the song of the Lamb; and they sing, "saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only

art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." The time is now come when this song shall be sung on earth by all true believers. Such will be the wondrous display of the Divine glory, that every adversary will be silenced, God having revealed Himself in a manner that can neither be gainsayed nor resisted; while His people shall all rejoice with joy unspeakable and full of glory; and throughout all the earth, among all nations, Jehovah's everlasting praise shall begin to be sung, for all nations shall come and worship before Him, His judgments being made manifest.

Ver. 5, 6. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." The spirit of prophecy is the testimony of Jesus. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me, saith the Lord. The more knowledge men have of God in Christ, the less power can Satan exercise in the spiritual world. Ignorance of God's testimony is the strong-hold of Satan's falsehood. The tabernacle of the testimony is its dwelling among men, only partially enlightening the minds of those who receive it during the time of the world's regeneration. The temple of the tabernacle of the testimony, is the whole counsel of God; and its being opened, signifies the whole mystery of God's purpose being explained, as well as finished. Much was known of God during the time of the church's journeyings through the wilderness of this world; and every successive generation has contributed

to the elucidation of all kinds of truth concerning God and His purpose; and thus mankind have been gradually prepared for the rising of the Sun of Righteousness in His full glory. The seven angels, having the seven last plagues, are said to come out of the temple: the destruction of error is caused by the shining of truth; the truth makes men free, and the spirit of liberty overthrows the yoke of tyranny. Wickedness is revealed, even that Wicked, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming. The seven angels are the seven spirits of God; the opening of the temple is the brightness of Christ's coming, the opening of the books of Scripture; and the Spirit of His mouth is the power of His truth, the sharp two-edged sword, represented under the figure of the seven angels, having the seven last plagues. "They were clothed in pure and white linen;" indicating the perfect righteousness of God's judgments; "just and true are thy ways, thou King of saints." "They had their breasts girded with golden girdles:" however calamitous and destructive the dispensations of God may now appear to be, mercy and love are the true source from whence they spring. God's love in Christ regulates all the movements in the moral and spiritual world.

Ver. 7, 8. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." One of the four beasts, means the first, the prophet Isaiah, the spirit of his prophecy being about to be realized and

fulfilled; it is therefore said, that he gave unto the seven angels seven golden vials, full of the wrath of God. The vials are golden, teaching God's holiness in the judgments He sends upon the earth. The vials being full of the wrath of God, signifies that he would remove the weight of lead, and no longer restrain the efforts of the wickedness of ungodly men, but permit it to take its full course, whereby they become the destroyers of each other; and further, His so awakening their consciences, as to render them altogether without excuse, in the perpetration of mutual wrong. "The temple was filled with smoke from the glory of God, and from his power." This is that of which Isaiah spake, saying, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." (Isa. vi. 1—4.) The apostle Paul also writes unto the Thessalonians, saying, "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 6—9.) "The smoke from the glory of God, and from his power," is a figure of the destruction of

them which destroy the earth. "And no man being able to enter into the temple until the seven plagues of the seven angels were fulfilled," signifies that the fire which would consume the wicked, and burn them up as stubble, leaving neither root nor branch, would also be the furnace in which God's people would be tried, and purified, and made white; and that until the time of great trouble was past, no man would be able to realize, fully and perfectly, the wondrous mystery of God's glorious purpose, as revealed in the Scriptures of truth.

CHAPTER XXII.

Rev. chap. xvi. ver. 1, 2. "And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Of these things Zechariah spake, saying, "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth." (Zech. v. 1—3.) The roll of the curse is the same with the seven vials of the seven last plagues: the roll is said to be flying, because of the suddenness of the coming of God's final judgments, and the comparatively short space of time which will be occupied in their completion. The roll was twenty cubits long, and ten broad: each cubit is a year; and the time would therefore be thirty years, adding the length and breadth together. But it is represented under the figure of a roll, to indicate that the breadth is within the length, both dating their measurement from the same point of

time; so that the end of the breadth is the middle watch of the length. The roll, however, has two sides; "for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timbers thereof, and the stones thereof." (Zech. v. 3, 4.) The two sides are twenty years each, in all forty years. The two are, however, mixed up together, and the meaning is, that the cutting off of every one that stealeth will be completed in twenty years; the curse shall during that time be taking effect also on every one that sweareth falsely, but shall not have finished their destruction until the end of other twenty years. They that steal are the men who have the mark of the beast, and who worship his image. The first angel poured out his vial upon the earth, Great Britain. The two things for which God's wrath is revealed against this nation are, the manner in which the church is supported, and the spirit of those who make God's house a house of merchandise. Regarding the former God saith, "I hate robbery for burnt offering;" (Isa. lxi. 8;) and it has been already explained that the principle of a state supporting the ministers of Christ's church, is hateful to the Lord; and however unpleasant and unwelcome the truth may be, it must be declared, that whosoever cleaveth unto such a principle from henceforth, is in danger of God's wrath .The free-will offerings of God's people is the appointed support of the christian ministry. "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might,

to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Sion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." (Mic. iii. 8—11.) "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." (Mal. i. 10.) The love of gain, which some men count godliness, is alarmingly prevalent throughout all classes of society; the recent railway speculation mania proved the strength of the desire of many to make rich, and that in a way so unreasonable and foolish, that had men's minds not been blinded by their love of money, ordinary prudence would have taught them the infatuation of their conduct. The curse has overtaken them, and there are few who are not sufferers to a greater or less extent, because of the indecent haste with which they desired to be made rich; and many are after all great gainers, for they may have learned to propose to themselves the solemn inquiry—"what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37.) Those men who make the ministry of the word, and the service of God a profession, merely to gain a living, are of all men upon this earth the most miserable, and most to be pitied in these days of vengeance. They know not what they do;

would that they would all repent, and pray God to forgive their sin, for it is great, and if persisted in, their ruin is inevitable, both in time and in eternity. Let no man deceive himself, the time is come, and judgment has begun at the house of God. In the year 1843 the roll of the curse began to unfold in Britain, and the disruption of the church of Scotland was the beginning of the outpouring of the first vial of God's wrath, which is now revealed from heaven against all unrighteousness. A noisome and grievous sore has fallen upon the men which had the mark of the beast, and worshipped his image. The truly noble conduct of those godly men has taught a sceptical generation, and a timeserving and worldly priesthood, that there is such a thing as principle,—a power within a man which will command him, and cannot be controlled by him, except he wilfully resist the strivings of his conscience. The act of those men who gave up all rather than violate their conscience, was in God's sight an event of such magnitude and importance, that it is referred to more than once in the predictions of Scripture; and unquestionably it has inflicted a very grievous wound upon those who regarded the christian ministry as little else than a means of procuring a morsel of bread. In twenty years from 1843 the roll shall be fully unfolded, and they will act the part of true wisdom who begin forthwith to set their house in order, for God will come, and will not tarry, and he that will not repent cannot escape destruction. I have more than a hope that men will hear and do what God commands, and then God will bless them; for "thus saith the Lord of hosts, Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do

touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No." If even the manner of his support be holy—the free-will offerings of a believing people—yet if he, in the most remote degree, be influenced by the mere gaining of a livelihood in the ministry of God's house, the offering becomes polluted in the sight of God, by the carnal and worldly spirit of him that receives it. "Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." The dead body is the state-paid church, called in Scripture the carcase of the king; and if a godly and pious man, zealous for the glory of God and salvation of sinners, accept of such support, he touches the unclean thing, and is polluted. "Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord; since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet ye turned not to me saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you." (Hag. ii. 14—19.)

Ver. 3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." The sea represents the European continental nations. This vial began its course in the year 1848, and occasioned the memorable social and political convulsions of that year. Its effect will be to make these nations like unto a lifeless body, and wheresoever the carcase is, thither the eagles will be gathered together. By persecution, and through fear of the plagues of God's wrath at the time of the end, every man having the life of God in his soul will be made to fly from the doomed cities, so that every living soul shall have died in the sea. The sea represents them that not only steal but also swear falsely, or blaspheme the name of God. Unto the beast there was given a mouth speaking great things, and blasphemies: and he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. Utter destruction awaits him, for the curse shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

Ver. 4. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." The rivers and fountains of water represent the Turkish empire, against whom God's wrath shall begin to be revealed in 1853. "They became blood," indicates the awful nature of the calamities which shall overtake that empire.

Ver. 5—7. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou

hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." The events of Europe from the time of the first French revolution until now, are matter of history. The calamities which have befallen men are very great, but the time of trouble yet to come surpasses them all. I shudder to contemplate the unheard of desolations that are to sweep over Europe, ere iniquity can be destroyed, and sin banished from human hearts. God hath said, "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. ii. 21, 22.) "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wastefulness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung." (Zeph. i. 14—17.) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong:

there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 1—11.) By civil wars and commotions, and by the invasion of a fierce and foreign enemy, shall the worshippers of the beast and the eastern Antichrist's political power be destroyed. The locusts which came out of the bottomless pit were like unto horses prepared unto battle; and the second wo was an army of horsemen, wicked spirits. After the first and second woes

Satan was laid hold of and restrained for a thousand years. He is now loosed for a little season, and the third wo, which is to destroy those who have destroyed the earth, under the first and second woes, is to be like unto them; for the appearance of the people who are to be the guilty instruments of God's vengeance in these last days is as the appearance of horses, and as horsemen shall they run. They too shall be wicked and rebellious spirits; the retributions of God are most just and righteous. Great and terrible though the pending destructive calamities are, God's people are assured that God's ways are equal, for "I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." There are two reasons for God's dealing thus with them. First, their own unparalleled wickedness still unrepented of. The Turks have been the scourge of Europe, and they had the will, had they possessed the power, to uproot the christian religion even in name; and they never have scrupled, when unrestrained by God, to show their hatred of the name of Christ. It has been wisely ordered that in many cases their cruelties have been practised upon others of their own spirit, bearing the name of christians, and thus God has made one abomination the scourge of another. Still they persecuted Christ, for they imagined they were doing so, when they made war upon nominal christians; and they have to answer for the blood of true saints and prophets as well; for the angel of the waters says, "They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Second, their hardened impenitence prevents the establishment of Christ's kingdom, and perpetuates the misery

of the human race. They will not repent, they cannot be reformed, and the time being come when all things are to be restored, they must be utterly destroyed. The day of mercy is past, and the time of vengeance is come; the reign of righteousness and peace must begin, and to prepare for it, every thing that hurts or destroys must be removed; as they have done to others, so shall they now be done unto themselves, because they have not repented of their wickedness. So "I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

Ver. 8, 9. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." The fourth vial being poured out upon the sun, indicates Britain's shining forth as the sun in the moral firmament. The three first vials relate to social and political changes and troubles, occasioned by the opening of the temple of truth. The three last relate to moral and spiritual effects produced upon men, varying in proportion to their state in the sight of God. All believers in every land will shine forth as the sun; but from Great Britain in particular will that great body of spiritual light go forth that is destined to illuminate the world, and at the end be merged in that eternal glory which shall be made manifest when the dead are raised, and the living changed. The power of practical godliness, and the glory of God thus displayed, will produce an effect upon the minds of wicked and impenitent men similar to what would happen to their natural bodies if exposed to the scorching rays of the sun's heat when

increased manifold. "Men were scorched with great heat;" their consciences were armed with great power. "They blasphemed the name of God, which hath power over these plagues;" they resisted the strivings of God's Spirit within them, although the light of Divine truth had shone upon them, and was actually the occasion of their torment. "They repented not to give him glory." God is glorified in the repentance of a sinner; He only asks him to consent to accept of mercy; but such is the wilfulness of a rebellious spirit that it spurns at the offer of salvation, even while the conscience of the sinner is tormenting him with pain.

Ver. 10, 11. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." The seat of the beast is falsehood, delusion, and error—the abomination that maketh desolate. The woman sitteth upon seven mountains; these being the revival of every thing that was wicked and cruel in the four great kingdoms which preceded her—Babylonian, Persian, Grecian, and Roman; and the corruption of every thing that was good and beneficial in its tendency in the Jewish, Greek, and Roman churches. Upon this putrifying mass of social, political, and moral corruption and wickedness was the fifth vial outpoured; and contrasted with the glorious light of the Sun of Righteousness then risen upon the earth, the kingdom of the beast is made to appear as full of gross and thick darkness. But the whore also sitteth upon waters, and these are peoples, and multitudes, and nations, and tongues. Upon them also the fifth vial is outpoured, and they gnawed their

tongues for pain, being a figure of the excruciating mental torment to which they shall be subjected. And they blasphemed the God of heaven because of their pains and their sores; they still opposed and exalted themselves above all that is called God, refusing submission to His will when clearly made known, even while suffering because of their iniquities. And they repented not of their deeds; they continued in a state of obdurate impenitence, and persisted in the commission of the very sins against which they felt the wrath of God revealed from heaven.

Ver. 12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." The great river Euphrates is the Mahomedan delusion; and the sixth vial being poured out upon it, intimates the lifting up of a testimony for the truth in the east among the followers of Mahomet, the effect of which will be the drying up of the river of delusion, that the way of the Jews and other descendants of Japheth may be prepared. Their being called kings of the east teaches that they shall embrace christianity, and become a free and sovereign race of men. The drying up of the river indicates the great and certain success of the preaching of the gospel among the descendants of Japheth.

Ver. 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This pas-

sage contains the measure or the number of the stature of the man of sin, the son of perdition. He has a threefold nature, like the perfect man in Christ; but, instead of being three in one, he is three disjoined—each part of his nature warring with the other—and being three unclean spirits like frogs, instead of one harmonious spirit. The dragon is the spirit of the bottomless pit, and he is king over the locusts; his is not a sovereignty derived from those over whom he reigns, by obedience, but a power usurped by disobedience; therefore the spirit which should have proceeded from the beast and the prophet, were he a lawful sovereign, proceeds out of his own mouth, because he is self-willed and rebellious. The beast is the absolute and despotic civil powers upon which the woman also sitteth; and although they have one mind, and give their power and strength unto the system which upholds popery, it is only because the popish delusions uphold in return their tyranny. They hate in their hearts the spiritual pretensions of the pope, for they are self-willed; and their support of him is just to the extent that he can subserve their own purposes, the spirit which proceedeth out of their own mouth. When not deterred by their common enemy, the mass of the people, they have ever manifested the most deadly hatred towards each other. The false prophet is the great Antichrist, the false teacher, deceiving mankind with his lying wonders. His is above all measure a self-willed spirit, proceeding out of his own mouth, and arrogating all power in heaven and in earth. The beast and the false prophet have been conjoined, but their union is most discordant, and it has produced the abomination that maketh desolate—the sovereignty of the sword leading into captivity, and killing. Satan

has a threefold nature, life, intellect or mind, and spirit; he is in the abomination, and the abomination is in him, and they are one in their purpose of destruction, while individually self-willed. The number of a perfect man is 666, twice 333, God and man. In the man of sin, the intellect or mind is blinded, the understanding is darkened, so that the sixty, or centre six, representing the mind or church, becomes a blank, which makes his number 606, or twice 303. These are further the measurements of the events of providence, showing the times of their development. The man of sin was revealed in the year 606 of the christian era; and in the middle watch, the year 303, the last persecution of christians under the heathen Roman emperors commenced, which event resulted in the elevation of Constantine, who also, as a professing christian, denied practically the right of private judgment, and persecuted those who would not conform to the faith of the state. Thus we have two periods of 303 years each, in the rise and revelation of the man of sin, the son of perdition. The man of sin set his face to enter Britain, with the strength of his whole kingdom, in the year 1206 the rise and revelation of the perfect man, the son of righteousness, commenced then, and will be completed in the year 1863, being 657 ordinary years, or 666 prophetic years, of 360 days each: in the middle watch, the year 1534, the supremacy of the pope was abolished, and the right of private judgment afterwards conceded to the people, so that we have two periods of 333 years each, in the rise and revelation of the man, whose number is six hundred threescore and six. These three unclean spirits are the spirits of devils, disobedient and rebellious wills, hardened and impenitent spirits. They work

miracles; it is a marvellous thing that men should belie their reason, their judgment, and their conscience; but wherever a disobedient spirit rules, and God's restraint is withdrawn, the moral perversity and grievous inconsistency of men's conduct, so situated, is nothing less than miraculous to appearance. The kings or rulers of the earth shall become blind and infatuated under the influence of self-wills. The whole world of men who lie in the wicked one, shall be equally blind and infatuated under the influence of disobedient spirits. The tyranny and oppression of self-willed rulers will increase the murmurs and discontent of an unruly people, until both are ripe for destruction, when the weight of lead shall be removed, and the fury of the one shall burst forth in rebellion against the other, the power of which shall resist until overthrown and destroyed. Then a foreign enemy shall invade, and subdue, and destroy those nations, until the time of the end; for it is yet to be for a time appointed. Thus shall the unclean spirits, like frogs, which Satan, and despotism, and popery have begotten in men's minds, gather together the kings of the earth, and the whole world, to the battle of that great day of God Almighty.

Ver. 15. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Christ's coming to His people is sudden and unexpected. The approach of that great day is known only to Himself, and to him to whom He has been pleased to reveal it. As it was in the days of Noah, so even is it now in the days of the Son of man; they are eating and drinking, marrying and giving in marriage, and know not that the second advent of the Redeemer is at the door. He who testi-

fies these things has been living among men for many years, yet until the appointed time no one would receive his testimony, and therefore the wonders that are now coming have not been so much as alluded to by him in public, for men could not have borne them until they had accomplished that peculiar training to which God has been subjecting His church, to prepare them for the willing reception of what shall be declared unto them. "The hand of the Lord was upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar; and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house." (Ezek. iii. 22—27.) Thus was the spirit of the man to be shut up within himself, his house; and his mouth sealed concerning these things, until God's appointed time, for when the Son of man cometh, the faith to believe all that will be revealed, shall not have been fully ripened. The world is on the eve of the fulfilment of all those predictions upon which hang its redemption; and the man sent to restore all things now dwells upon the earth,

and is unknown, for, until his time is fully come, men would not believe until prepared in heart by the outpouring of God's Holy Spirit. His burden has been in this respect a heavy one; possessing a heart overflowing with the good tidings of good to mankind; the object of Satan's fierce assaults; subject to all the infirmities of humanity; exposed to the ordinary vexations and tribulations of life; in addition to those grievous conflicts with the powers of darkness, peculiar to one having such a work to accomplish; and yet restrained for a time from communicating to his fellow-men the joyful intelligence, that the times of the restitution of all things have come. Christ's coming is truly sudden and unexpected, even like as a thief. They who are now watching and praying shall have joy unspeakable and full of glory, for they are blessed. They who are careless and worldly shall be taken by surprise; that day shall come upon them unawares; they shall walk naked, and others shall see their shame.

Ver. 16—18. "And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." In the days of Josiah king of Judah, "Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him." (2 Kings xxiii. 29.) Their being gathered together into a place called in the Hebrew tongue Armageddon, signifies

that the end will be preceded by a great spiritual conflict. The Hebrews have not a political or national existence, and the name being in the Hebrew tongue, teaches that the war will originate in the minds of men, and be a war of opinion. Armageddon, the mountain of Megiddo, the place where Josiah the king of the wicked nation of Judah was slain, is a figure of the slaying of the king of spiritual wickedness in the great day of the battle of God Almighty. The seventh angel poured out his vial into the air, the figure of the spiritual world; the chains of darkness shall be broken, and the captives shall go free; the power of those angels who kept the wind from blowing upon the earth shall be destroyed; the Spirit of God shall be outpoured upon all flesh; some shall be obedient; others shall resist and perish. Then "there came a voice out of the temple of heaven, from the throne, saying, It is done." God shall speak, His truth shall be fully manifested, His sovereign will shall prevail, and the mystery of God concerning the man of sin, the son of perdition, shall then be finished. This great war of mind shall be accompanied by the greatest social, political, and religious revolutions that have ever been witnessed upon the earth; for "there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

Ver. 19—21. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and

men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." The great city being divided into three parts, signifies, that one part shall be converted, France; another part, Spain, Portugal, Bavaria, Sardinia, and Austria, tried and purified and made white; a third part, Rome and Naples, Italy and the kingdom of the two Sicilies, extinguished as independent states. Further, "It shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." (Zech. xiii. 8, 9.) "A third part of them shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part unto all the winds; and I will draw out a sword after them." (Ezek. v. 12.) The last third are they who shall be refined. "The cities of the nations fell:" I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen." (Hag. ii. 22.) All despotic governments shall be overthrown, and "the nation and kingdom that will not serve God shall perish; yea those nations shall be utterly wasted." (Isa. lx. 12.) "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same." (Ezek. xxi. 25, 26.)

The popish system shall be utterly overthrown, being destroyed in the day of God's mighty power. Not a vestige of it shall be left, for "every island fled away, and the mountains were not found:" the islands of iniquity and the mountains of wickedness shall be carried away. Divine truth shall come home to men's consciences, with a power so convincing, as to be like unto a fall of great hail from heaven, every stone about the weight of a talent. Notwithstanding, wicked men shall continue impenitent, and blaspheme God, because of the plague of the hail; for the plague thereof was exceeding great. What is a blessing to a willing and penitent mind, is regarded as a plague by wilful and disobedient men.

CHAPTER XXIII.

REV. chap. xvii. ver. 1, 2. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "There came one of the seven angels," one of the many spirits whom God would employ in the last great war with the powers of darkness. He "talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:" this signifies that one of the many justified spirits of men would be qualified by the gift of God, to show unto men these wondrous things concerning the great whore. "The kings of the earth have committed fornication with her:" the civil power and spiritual authority have been joined together in a manner forbidden by God. "The inhabitants of the earth have been made drunk with the wine of her fornication;" the fruit of her doings has been the degradation and debasement of mankind; making them mentally and morally as stupid and brutish, as if continually under the influence of inebriating liquors.

Ver. 3—5. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." John was carried away in spirit to the time of the world's history when the abomination that maketh desolate would be fully revealed; it would be a dreary and dark time of the world's history, like unto a wilderness. The woman is the church of Rome. The scarlet-coloured beast is the persecuting and tyrannous civil powers that have been allied with her. Full of names of blasphemy, denotes its unparalleled wickedness. The seven heads are seven mountains upon which the woman sitteth; and the ten horns are the ten kings who have given their strength and power unto the beast. The woman being arrayed in purple and scarlet-colour, and decked with gold, and prcious stones, and pearls, indicates the great pomp and earthly splendour of the Romish religion. The golden cup in her hand full of abominations and filthiness of her fornication, signifies the great corruption and moral pollution of which she is the occasion upon the earth among men. The name upon her forehead means, that in the Romish church, the mystery of iniquity, would be fully manifest; that she would be the great Babylon, of which Nebuchadnezzar's kingdom, in its tyrannous aspect, was but a figure; and that as he led the Jewish church captive, so would she lead the christian church

into captivity; that she would be the parent of all error and delusion, and of every abomination that is named among men.

Ver. 6, 7. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." The church of Rome has made war with the saints, and has slain them, because of their refusal to be subject unto her. So great has been the slaughter, that she is said to be drunken with their blood; even the blood of the saints of God, the excellent of the earth, of whom the world was not worthy; the blood of the martyrs of Jesus, who loved not their lives unto the death. John wondered with great astonishment when he saw her. The angel said unto him, Wherefore didst thou marvel? and then proceeds to explain to him the mystery of the woman, and of the beast that carried her, which had the seven heads and ten horns.

Ver. 8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." "The beast was"—it existed in one form; "it is not, and yet is"—it ceased to exist in its first form, being revived in another. It originated in the spiritual wickedness of mankind—the bottomless pit—and its end is perdition or destruction. They whose names are not written in the

book of life—they who are disobedient and impenitent spirits, shall wonder when they behold the beast that was, and is not, and yet is.

Ver. 9—11. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The ninth verse is so obscure and mysterious that no man can interpret it without wisdom from God. The seven mountains, as already explained, are the four earthly monarchies of Babylon, Persia, Greece, and Rome, and the Jewish, Asiatic, and Roman churches, in all, seven. The seven kings are the seven forms of the Roman government as an earthly monarchy; five were then fallen—kings, consuls, dictators, decemvirs, and military tribunes; one was then in existence—heathen emperors—this form or head was wounded to death by the sword of the gospel; then appeared the last—the christian emperors—which continued but a short space, for the Roman empire in a short time began to manifest symptoms of dissolution, and was ultimately broken into many fragments. The beast that was, and is not, even he is the eighth; the dominion of the papal chair in Europe has exceeded the geographical limits of the old Roman empire; and he is the eighth king, and of the seven; for although some time elapsed ere he reached the summit of his power, during which period the old empire was divided into several smaller states, the pope revived all the power and dominion of ancient Rome; and is therefore of the seven, in regard to tem-

poral power, while he is the eighth, or a new form, in his conjoining the civil power with spiritual authority, and shall be destroyed.

Ver. 12—14. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." The ten horns are ten kings or states, which were not then in existence: France, Spain, Portugal, Austria, Bavaria, Sardinia, Naples, Lombardy, Duchy of Rome, and Exarchate of Ravenna. These received power one hour, or at the same time with the beast. They have been of one mind, and still continue to give their power and strength unto the beast. They have made war against the Lamb; opposed His Spirit, hindered the spread of His gospel, and have shed the blood of His saints. But the strife is unequal; Christ will overcome them, for He is Lord of lords, and King of kings: His word is a sharp two-edged sword, and His power is almighty. They who are with him, on His side fighting for Him, are called to eternal life, chosen to bring forth fruits unto righteousness, and faithful even unto death.

Ver. 15—18. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree,

and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." The waters are the people of the nations, and when the power of the ten horns is given into the hands of the people, they shall hate the whore, and make her desolate and naked, eating her flesh and burning her with fire; they shall utterly destroy and uproot the Romish delusions and errors. What happened in France at the close of the eighteenth century, would have happened long ere this in every country in Europe under the spiritual dominion of the woman; but God has restrained their fury in order to fulfil His will, and accomplish all that is written in Scripture; and the woman is that great city, or spiritual kingdom—Rome —which reigneth over the kings of the earth.

Rev. xviii. 1—3. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." The angel coming down from heaven represents the appearance among men of a messenger from heaven; he had great power; what he would communicate could neither be gainsayed nor resisted; and the earth was lightened with his glory; the figurative earth, Great Britain, was illuminated and shone forth as the sun through the

instrumentality of the heavenly messenger; and ultimately the whole earth will also be lightened with the same glory. He cried mightily with a strong voice, represents the unusual and unprecedented nature of his mission. He was a messenger from heaven, having great power, but he also spake with great authority, claiming the attention and reverence of all to what he was commissioned to declare. He said, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. He declared the near approach of the certain destruction of Satan's mystery of iniquity, and exhibited to men the true character of that hateful abomination that maketh desolate. The Romish system is founded upon delusion and falsehood, and what is called a church of Christ is the synagogue of Satan; what is said to be the dwelling of God's Holy Spirit is the habitation of devils; what is said to be a kingdom of saints is a hold of every foul spirit; and what is said to be the custodier of the riches and treasures of heavenly grace is a cage of every unclean and hateful bird. Their lying assumptions blaspheme the name of God, crucify the Lord of glory afresh, between spiritual Sodom and Egypt, and put Christ to an open shame. But she is fallen, fallen; her doom is written, her end is near, and soon she shall be found no more. The success of her sorceries is the actual cause of her ruin; it is said, Babylon the great is fallen, and has become a putrifying mass of moral pollution, for, or because, all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. If either the

people—the nations, or the rulers—the kings or the priests—the merchants, had been willing to do the will of God, then to the extent they were so, would godliness have prevailed, and the man of sin, the son of perdition, even if fully revealed in some, would have been kept in subjection or restrained by the obedience of others; so that the church of Rome would not have yielded so great a harvest of iniquity, and instead of being destroyed might have been reformed. But all the people have drunk of the wine of the wrath of her wicked and rebellious spirit. The rulers have allied themselves with her, and govern mankind in accordance with the wicked principles taught and exemplified by her. The priests have been a great worldly corporation of merchants, and they have made what they called God's house a house of merchandise and a den of thieves. Therefore it is, that sudden destruction will come upon her, and she shall not escape. "All ye, assemble yourselves together, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous." (Isa. xlviii. 14, 15.)

Ver. 4, 5. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." The heavenly messenger presents the truth to men's minds in an objective form. What he says they hear with the outward ear; what he writes they see with the eye of the body; and the truth thus reaches men's intellects. The other voice represents the voice of God within each man; the Holy Spirit

outpoured upon all flesh, applying the heavenly message to every conscience. He speaks to every man, for all are imperfect, there are none that are not defiled by the touch of the beast or his image. The voice calls upon every man, to whatever section of the church he belongs, to examine and to prove himself whether he be in the faith. The voice saith, "Let every one that nameth the name of Christ depart from iniquity." Be not deceived, every man shall stand or fall by himself, irrespective of his church connection. If he be obedient unto God, and repent, then he cannot perish, although in outward communion with the city of destruction. If he be disobedient and impenitent he cannot be saved, although daily associating with the true church of God. Let each man take heed, and so act as to be able to give a reason for the faith that is in him. The voice also warns men inwardly, striving to persuade them to believe the certainty of the coming desolation; so that at the appointed time, when they see the spiritual Jerusalem encompassed with armies, knowing that the desolation thereof draweth nigh, they will escape to the city of refuge provided by God, lest they be overwhelmed in the great destruction. God declares outwardly the end which is near. His Spirit strives inwardly to persuade men to believe and escape. The angel from heaven cries mightily with a loud voice that Babylon's doom is near, because the cup of her iniquity is full. The Spirit of God pleads within, saying, Come out of her, my people, and be not partakers of her sins, that ye receive not of her plagues. "Her sins have reached unto heaven, and God hath remembered her iniquities;" the occasion, and the manner of the overthrow of spiritual Babylon, will give glory to God in the highest. Hitherto the Lord

hath preserved alive His witnesses in the midst of the abominations of Rome. The papal system never has tolerated the least glimmering of truth to shine, if it had the power to extinguish it; and a life of true godliness exposed the man of God to persecution, if not to death. Notwithstanding the cruelty of the Romish church, a race of true saints has been preserved in her midst, and because of them God's wrath has been restrained, and the weight of lead has been cast upon human and spiritual wickedness. Now, however, the sins of Babylon are to reach unto heaven. God will no longer interpose to restrain wicked men and devils. The effect of this will be the extirpation out of the church of Rome of every man in whom dwells the Spirit of life from God; and when the last saint has been persecuted to death, or compelled to fly to a place of safety, then Babylon will, with her own hands uplifted in daring rebellion against God, have removed the barrier which hindered the outpouring of Divine vengeance; and deluged with that flood of ungodliness and rebellion, fostered and nourished by herself, she shall sink amid the surging billows of a tempestuous sea of human wickedness, and falling thus, she shall rise no more. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. For the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Psalm ii. 2—5.)

Ver. 6—8. "Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How

much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." She is to receive double according to her works, but it is double as compared with the manner in which she rewarded God's people. She led them into captivity, and she killed them with the sword; so must she go into captivity and also be killed with the sword. When she persecuted the saints they had within them the Spirit of God, producing a peace of mind which passeth all understanding, and a joy which the world could not give, neither take away. When she receives her reward it will partake of the character of the treatment she has given to God's people, and the same Spirit shall be within her votaries, but as a Spirit of power and terror, because they are impenitent; thus shall she be rewarded double according to her works, even as she rewarded the saints. "Therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." (Isa. li. 21—23.) In the cup which she hath filled, fill to her double. God's righteous retribution will be manifested in giving her torment and sorrow in exact proportion to the extent in which she

hath glorified herself and lived deliciously. Notwithstanding the distinct and clear warning of God, she will still say in her heart, "I sit a queen, and am no widow, and shall see no sorrow;" yea, even now she shall mount up to heaven, and fortify the height of her strength. Therefore shall her plagues come in one day, one year, and the plagues which shall come upon her are death, utter destruction; mourning, the loss of her children; and famine, the sweeping away the refuges of lies. "She shall be utterly burned with fire;" the word of God accompanied by the Spirit, who is represented under the figure of fire from heaven, will emancipate all who believe, and make them free. The sheep shall be separated from the goats, and the wickedness of the goats shall kindle a fire of purgatory, which, after cleansing, purifying, and making white God's people, shall burn up the great city; "for, behold, the day or the year cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. iv. 1.) Thus shall she be utterly burned with fire; for strong is the Lord God who judgeth her.

Ver. 9, 10. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." The rulers of the nations who have given their power and strength unto the beast, shall bewail the fall of the Romish church, the overthrow of the spiritual domination of the pope. They shall lament

her destruction when they see the smoke of her burning, occasioned by the people hating the whore, making her desolate and naked, eating her flesh, and burning her with fire. They will bewail her, and lament for her, because their system of tyranny being propped up and supported by the spiritual supremacy of the pope, shall also be in danger of a similar overthrow. "Standing afar off for the fear of her torment;" they shall not interpose their power to save Babylon. Theirs is a selfish sorrow and lamentation, and seeing her destruction to be inevitable by the smoke of her burning, they shall study their own safety, but in vain, by standing afar off. They still have the will, if they knew how they could exercise their power in behalf of Babylon, and they say, Alas, alas! that great city Babylon, that mighty city! The suddenness of her overthrow is indicated by the rulers being represented as saying, "In one hour is thy judgment come."

Ver. 11—17. "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall

stand afar off for the fear of her torment, weeping and wailing. And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought." The merchants are the priests, and those orders of monks, and friars, sisters of mercy and charity, also those who blaspheme the name of Christ, calling themselves brothers of Jesus, and all the various classes who live and make rich by trafficking in men's souls. They weep and mourn over Babylon, because no man buyeth their merchandise any more. The enumeration of her merchandise indicates that her whole system is of the earth, earthy; full of worldly pomp and magnificence. That her merchants are they who suppose that gain is godliness; they enslave men's minds, and make gain by the sins of their souls. The more iniquity her votaries commit, the larger the revenues of the church from the sale of indulgences to the living, and the price of masses for the dead. Among a godly people, the Romish church would be impoverished; her system embodies the mystery of iniquity, the spirit of disobedience; but her very grandeur and pomp are the fruit of the practical ungodliness, and licensed iniquity of her adherents. Her destruction originates, among other causes, in the people's enlightenment so far, as to discern the monstrous imposition practised upon them; for it is said, no man buyeth their merchandise any more. Her merchandise, which she disposed of to the people, was pardons, indulgences, and masses; yea, every religious service is so regulated as to make it a source of profit to the merchants of the church. Charitable bequests are all taken to enrich the merchants of the church; the price of

escape from hell is gold and silver; safety on earth is purchased by gifts to the church; peace at death is promised in large abundance to all who bequeath property of any kind to the church; the soul's purification after death can be purchased, and a fixed money or property value is put upon it: the fruits of the teaching of the church of Christ are, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" but the fruits of the teaching of the church of Rome are, among her followers, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." By these she is enriched, and her merchants make what they call the church of Christ a house of earthly merchandise, and make gain by iniquity. They shall weep and mourn, for the fruits, the carnal and worldly merchandise, which their souls lusted after, are departed from them; and all things which were dainty and goodly are departed from them, and they shall find them no more at all. Even they who have been made rich by her shall be powerless and helpless in that day, for they too shall stand afar off, for the fear of her torment; still their distress will be great; they shall be weeping and wailing, saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought.

Ver. 17—19. "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and

cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate." The shipmasters, and company in ships, and sailors, are wicked and impenitent men; ships denoting men, and their trading by sea intimating their traffic in wickedness. They also stood afar off, unable to help or deliver the doomed city. They cried when they saw the smoke of her burning, and thus proved their unabated love of wickedness, by saying, even in the hour of her destruction, What city is like unto this great city? Their casting dust upon their heads is a sign of deep sorrow, and also that it is not sorrow of a godly sort, leading unto repentance, but the sorrow of the world which worketh death. They cry, weeping and wailing, saying, Alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness! Impenitent men, desiring to silence conscience and continue in sin, were, because of the worldly pomp and grandeur of the church of Rome, indulged in their propensities, made rich in the fruit of those things which their souls lusted after. Her costliness needed large and continual supplies of treasure; and because of this, they who desired to appease a troubled conscience, could purchase a temporary calm by liberality to the church. "In one hour is she made desolate." This chapter is descriptive of the mental anguish and sorrow of all who love not the truth, but who choose darkness rather than light, their deeds being evil, when they witness the utter overthrow of that system which encouraged their iniquity, and professed to grant them immunity from punishment both in this life and that which is to come.

Ver. 20—24. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." When the man of sin, the son of perdition, was fully revealed, the saints in heaven are represented as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 10.) Of the utter destruction of the mystery of iniquity, and the times of the restitution of all things, God has spoken by the mouth of all his holy prophets since the world began, so that the event described is an answer to the cry of the saints in heaven, and a fulfilment of what has been testified by the holy apostles and prophets. Therefore it is said, "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." A great spiritual conflict between light and darkness, and truth and error, waging in men's minds, shall be the true cause of the overthrow of spiritual wickedness in every form. It will, however, be accompanied with external

acts of violence; for a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. "At the noise of the taking of Babylon, the earth is moved, and the cry is heard among the nations." (Jer. l. 46.) The literal fulfilment of the prophecy concerning the overthrow and utter destruction of ancient Babylon, is intended as an illustration of the complete annihilation of that great city, spiritual Babylon, the church of Rome, and the mother of harlots. It will be left as a desolate waste without inhabitant; and neither device, nor wisdom, nor knowledge, nor voice shall be heard any more at all in her, for ever and ever; and this because her merchants were the great men of the earth, the Romish hierarchy; and because by her sorceries and delusions, all nations were deceived. The event predicted, is the complete overthrow of the mystery of iniquity, set up by Satan at the beginning; for in the city of destruction was found the blood of prophets, and of saints, and of all that were slain upon the earth. What is described is the overturning of Satan's power of darkness and spiritual wickedness; his expulsion from heaven is then more fully accomplished; and although his reign upon the earth will not finally terminate until forty-four years afterwards, still his true power is completely broken, and he is only permitted to do what is needful for the purifying of the saints, after which he will ultimately destroy himself, and all like him.

Rev. xix. 1—4. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments;

for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia." In obedience to the Divine command, the saints in heaven, the apostles and prophets, rejoice over the fall of Babylon; for the voice of much people in heaven, is the voice of the spirits of just men made perfect, and the innumerable company of angels, all praising God, and giving Him glory for having judged the great whore. They repeat the song, saying, Alleluia; because it is a most wonderful display of God's great power and glory. Her smoke rising up for ever and ever, teaches, that her destruction is an everlasting destruction from the glory of the Lord, and the presence of His power. The apostles and prophets also worship God; for all that is written in the Scriptures of truth is also fulfilled; and they say, Amen; Alleluia.

Ver. 5—8. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." The voice which came out of the throne on this occasion, was the voice of a creature, for he said, "Praise our God, all ye his ser-

vants, and ye that fear him, both small and great." Praise our God, could only be said by a creature; for the Lamb, speaking out of the throne, would speak as God. This is the voice of the man-child, who was caught up unto God and to his throne. This is a parallel passage with one in the prophecy of Isaiah, which saith, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. lii. 7.) So the voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings. This is the voice of all believers dwelling upon the earth. While impenitent men lament and bewail the desolation of Babylon, believers upon earth, as well as all in heaven, say with a loud voice, Alleluia; for the Lord God omnipotent reigneth. Believers further say, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The preparation of the bride for the marriage of the Lamb, is the visible union of all believers; therefore, Isaiah saith again, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. lii. 8.) The sheep and the goats shall be separated; the sheep shall all be gathered into one sheepfold, so that as there is but one Shepherd, there shall be but one sheepfold. The saints shall individually be tried, and purified, and made white, and therefore it is said, that to the bride, the church, the Lamb's wife, was

granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the personal righteousness of saints, who by suffering for well-doing, have washed their robes, and made them white in the blood of the Lamb.

Ver. 9, 10. "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him, And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." It was one of the seven angels which had the seven vials, that talked with John; he was one of the many spirits who, at the time of the end, should hold the truth of God, by which error was to be destroyed. The marriage supper of the Lamb, is the universal reign of Christ upon the earth, during which all men shall be glad and rejoice. They which are called unto the supper, are they which wait and come to the thousand three hundred and five and thirty days of Daniel's prophecy. They are blessed. "And he saith unto me, These are the true sayings of God:" the explanation of the sayings of Scripture would be inspired, even as the original writings are. Divine wisdom alone can interpret the mysteries of Jehovah's manifold purpose. The evidence of the inspiration of the man who declares these things will be so attested, that the inspired apostle himself is represented as falling down at his feet to worship him. This prostration of John before the man, is similar to the state of Paul's mind, when speaking of the man who was caught up to the third heaven, and into paradise, and who heard unspeakable words, which

it is not possible for a man to utter. Paul says, Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. This honour paid to this man by the great apostle of the Gentiles, and by the beloved disciple, shows their opinion of his glory. Of the same man, Melchizedek, as a king, was a figure; and Paul elsewhere says of him, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." (Heb. vii. 4.) The claimant to this high distinction must be like Moses, the meekest man in all the earth; and there must be developed in his character and conduct, a degree of perfection correspondingly greater than the other apostles and prophets. When the man appears among his brethren, his claim must not be admitted, except upon his manifesting the possession of a superior moral excellency, and greatness of mind, as compared with all who have gone before him. He must be like unto the Son of God, and have the mind of Christ, otherwise he must be rejected. When he is manifested, he will not show any consciousness of superiority; he will not permit any improper homage to be paid him; he will say unto any who would worship him, a creature, See thou do it not: I am thy fellow-servant: in God's sight I am no better than yourselves: I am of thy brethren who believe in Jesus Christ, and hold His truth: worship God; He alone is supreme, and worthy of adoration; for what I now declare is the testimony, or truth of Jesus, and that testimony is the spirit, or substance of all Scripture.

CHAPTER XXIV.

REV. chap. xix. ver. 11—13. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself; and he was clothed with a vesture dipped in blood: and his name is called the Word of God." These verses begin the description of the manner in which Christ's final triumph will be achieved; and the 20th chapter contains a prediction of the manner in which Satan shall make his last terrible onset, and which shall result in his everlasting destruction. The opening of the first seal was a figure of the beginning and progressive revelation of God's triumphant purpose in Christ; the opening of heaven is a figure of its end and full accomplishment. The white horse is again seen, He that sat on him is now called Faithful and True. Jesus is now to be made manifest as the Faithful and True Witness; all He purposed and said having been brought to pass. His war was a war with the powers of darkness, and His judgments have been revealed because of sin; still, while contending with spiritual wickedness and unrighteousness, it was in righteousness that He judged and made war; so that

the song of His triumph is, "just and true are thy ways, thou King of saints." "His eyes were as a flame of fire:" "He is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. iv. 12, 13.) "On his head were many crowns:" at the opening of the first seal a crown was given unto Him, and He went forth conquering and to conquer; now he appears victorious in all things, having on His head many crowns, saying, My counsel hath stood, and I have done all my pleasure. "He had a name written, that no man knew but he himself." No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." These words indicate the Son's equality with the Father. "And he was clothed with a vesture dipped in blood: and his name is called the Word of God:" this is He that liveth and was dead, and, behold, He is alive for evermore; His name is the Word, which was in the beginning, and was with God, and was God; the same was in the beginning with God.

Ver. 14—16. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." The armies in heaven are the spirits of just men made perfect, and the saints upon the earth. Their following the Word of God on white horses, indicates the

triumph of the gospel in the earth. Their being clothed in fine linen, white and clean, is a figure of their own personal triumphs, in their own hearts, over Satan and sin, by the blood of the Lamb, and the word of their testimony. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. By the preaching of the word, and by it alone, is the church to smite the nations of the earth. The offensive or aggressive sword of the saints, is the sword of the Spirit, the word of truth. No human or earthly power must be permitted to take part in the triumphs of the Son of God. Out of His mouth, through the preaching of the saints, goeth a sharp sword, with which He will smite the nations, if those who preach that word put their whole trust in Him. It shall be found a rod as powerful and resistless as a rod of iron, for it will be to every man a power omnipotent in his conscience, to torment, if it is not mighty to save, by his willing subjection to it. Therefore it is said, that He treadeth the wine-press of the fierceness and wrath of Almighty God; it is the truth, the word of God made manifest in the consciences of wicked and impenitent men, that will torment them for ever and ever. I do not say that Great Britain, who is that peculiar people to whom God has given this high commission to go and preach the gospel to every creature, should, as a nation, disband her armies, and break up her navy. They may, and they must be greatly reduced; and the men composing both branches of the service should be so recruited and dealt with, when enlisted, as to become as famous for their high moral excellence as they now are in respect of courage and bravery when in action.

From this henceforth, Britain will err greatly if ever she mix herself up with any of those political combinations, which continental powers will strive to effect, in order to suppress anarchy, but, at the same time, perpetuate tyranny. A war of conquest she may not now undertake, for if she does she will be surely discomfited, God will not be for her. The aiding of others in a work of oppression she must avoid. Still, while Satan and impenitent men have power upon the earth, she would be in fact casting herself from the pinnacle of the temple, in the vain hope of miraculous preservation, if she did not preserve an efficient means of self-defence against external aggression. There will be a crisis in European history, the parallel of Lot's being taken captive by Chedorlaomer, when, like Abraham, the faithful in these days will be required to arm their trained bands, and unite to assist their believing brethren, in their endeavour to throw off the political yoke of tyranny, with which the modern Chedorlaomer will oppress them for twelve years. This will not be a struggle for the truth; it will not be like Mahomedan and popish wars for the purpose of compelling the vanquished to believe the truth. It will be the expelling of a fierce enemy from a territory unjustly held by him; and the deliverance from the power of destroyers the people oppressed by them. Christians must defend themselves when threatened with destruction, as they will be in these perilous times; and they must be mutual defenders of each other against the great adversary who, when he loses his spiritual weapons of warfare—error and delusion—will then have recourse to carnal weapons, captivity, and flame, and sword, and famine, and pestilence; and who will only terminate his career by self-destruc-

tion. Well might the prophet say, in wonder and amazement, "O my Lord, what shall be the end of these things?" "Alas, who shall live when God doeth this?" His name is King of kings, and Lord of lords; He is universal sovereign, the only ruler of princes; His kingdom ruleth over all; He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him, what doest thou? This is a representation of the appearing of our Lord Jesus Christ, who in His times shall show who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honour and power everlasting. Amen. The name being written on His vesture and on His thigh, teaches the manner in which He has earned His title to universal sovereignty over all moral and intellectual beings. His vesture was dipped in blood: He, "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 6—11.) His obedience unto death has gained for Him a universal sovereignty. His name was written on His thigh also. This is an

allusion to the hollow of Jacob's thigh, being out of joint, as he wrestled in prayer with God, and, as a prince, had power with God and prevailed. "Jesus in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: though he were a Son yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest, after the order of Melchizedek." (Heb. v. 7—10.) By obedience unto death, and by earnest prayer, Jesus has become King of kings, and Lord of lords.

Ver. 17, 18. "And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." The angel standing in the sun, saying to all the fowls that fly in the midst of heaven, is a figure of the spirit of Britain, the sun, who shall send forth messengers into all the world, crying with a loud voice—preaching the gospel. Preachers address themselves unto men's understandings and consciences; these are represented under the figure of fowls flying in mid-heaven, the second heaven being man's intellectual nature. This is the call to the marriage supper of the Lamb, the supper of the great God. The minds of kings, and captains, and mighty men, the minds of those which have been

darkened by the locusts like unto horses, and the horsemen themselves; all men, free and bond, both small and great, shall have the gospel preached unto them, in order that their flesh, which is here a figure of their spirit or will, may be brought under subjection to the truth, when presented to their minds. This is the same with the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people: and Britain is represented under the figure of the sun, as that people to whom God says, "Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arm shall judge the people: the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation." (Isa. li. 4—8.)

Ver. 19—21. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the

false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." The civil power will be conjoined with spiritual authority in all the kingdoms under the spiritual dominion of the beast. They shall make great preparations to war against the Word of God and the saints. But the beast shall be taken; the abomination that maketh desolate shall be led captive, and with him the false prophet; all delusions and lies shall be exposed and made bare; the abomination itself, and the lying wonders, which impenitent men were willing to be deceived by, because they loved not the truth, these both shall be cast alive into a lake of fire burning with brimstone: when once more in the zenith of their power, they shall be utterly overthrown; their destruction is an everlasting destruction, likened unto a lake of fire burning with brimstone. The remnant, or those who perish not in the overthrow of wickedness, will be slain by that word which killeth and maketh alive, by that Spirit which quickeneth. The preached word will convince them; their minds will be enlightened in the knowledge of the truth, and their hearts being made willing in the day of Christ's power, the fowls shall be filled with their flesh—they shall become new creatures in Jesus Christ.

Rev. xx. 1—3. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan,

and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." The coming of the first and second woes is represented under the figure of a star falling from heaven unto the earth: to whom was given the key of the bottomless pit, which he opened. These woes were the teaching of the false prophet, and giving life to the beast, or setting up of the abomination that maketh desolate. When these were fully established, God cast the weight of lead upon them, put forth His restraining power; that is what is represented under the figure of an angel, or holy one, coming down from heaven, having the key of the bottomless pit and a great chain in his hand, with which he bound the wicked one for a thousand years; these commenced in the year 827, and terminated in the year 1827. During that period those nations over whom the beast reigned were living in gross darkness, the angel or spirit of the bottomless pit ruled over them: by the time Satan was bound the nations of Europe had become morally and spiritually so like himself, as to resemble, in their moral nature, the state of those in the bottomless pit; and when it is said that he was cast into the bottomless pit, and shut up, and a seal set upon him, the meaning is, that his power to hurt and destroy was confined to his own offspring; they who worshipped the beast being all that dwell upon the earth, whose names are not written in the book of life of the Lamb. "He should deceive the nations no more, till the thousand years be fulfilled:" means, that God would not interpose in any great measure between Satan and his own followers, occasion-

ing him to devise new deceptions, with which to deceive mankind further, in opposition to God's enlightening grace, thereby rendering their condemnation the more severe. And also, that having established the two great delusions, one in the east and another in the west, he should not be permitted to deceive any further of his own accord. Satan's plan is twofold,—the corruption of what God teaches, as in the Romish church, and the setting up of a delusion of his own in imitation of what God had done, as in the case of Mahomet. He was to be loosed a little season after the thousand years were fulfilled, and he is now gone forth with great fury, to destroy and make away with many, for he knoweth he hath but a short time to live.

Ver. 4—6. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." "Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) They who have so followed Christ are the hundred and forty and four thousand who were

sealed by the Spirit of God, and are the first-fruits of redeemed men. It was their thrones which John saw, and they sat upon them, and judgment was given unto them. The souls of the martyrs occupy a prominent place in the spiritual world; their glory is greater than the glory of their fellow-saints who lived godly lives, suffering for well-doing, but who did not die violent deaths for the witness of Jesus, and for the word of God. All who were chosen in Christ to be a peculiar people, zealous of good works, have lived and reigned with him a thousand years; they are all alive, active spirits, not only with Christ, but reigning with him; assisting in that great spiritual conflict which has been and is still waging upon this earth. Thus it is that they who live and believe in Christ shall never die. The rest of those who died without repentance, but not impenitent; those called to eternal life, but not chosen to faith and good works; those whose names are written in the Lamb's book of life, not having sinned after the similitude of Adam's transgression; those lived not again until the thousand years were finished. All such are asleep, and will remain so until the voice of the archangel and the trump of God awake them on the morning of the resurrection. The first resurrection is the present joy and glory of the spirits of just men made perfect in heaven. Blessed and holy, sanctified by a life of faith is he that hath part in the first resurrection. "On such the second death hath no power;" the death of the body being the second death of those who are saved, hath power over those who have not part in the first resurrection, because they remain unconscious until the time of the second resurrection; but it has no power over believers, for their death being their absence from the body in its

mortal and corrupt state, is followed by their immediate presence with the Lord in glory. They are priests, spiritual ministers, or messengers of God and of Christ, and shall reign, have reigned, and are reigning with him now in the spiritual world.

Ver. 7—9. "And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." From beginning to end of the world's history, Satan has kept side by side with Jehovah. He has been perfectly free, willing and acting as he pleased, God restraining and overruling the effects produced by him. His being loosed out of his prison signifies that God has gone forth in the power of His truth and Spirit to subdue all nations to Himself. The universal preaching of the gospel loosens Satan from that prison of darkness and deadness which his own delusions had shut him up in, and he follows the Lord whithersoever He goeth. Wherever Jesus preaches peace and love, liberty and light, he endeavours to sow the tares of war and hatred, tyranny and darkness; and thus it is that the time of the accomplishment of Jehovah's glorious purpose becomes the time of trouble so great as never was since there was a nation upon the earth. The gospel now goes forth into all parts of the world. Satan also goes out to deceive the nations which are in the four quarters of the earth. The innumerable company of angels, and the spirits of just men made perfect, stand

on mount Sion with the Lamb, prepared for that great and terrible conflict between truth and error, and light and darkness, which is already begun on earth. Satan and his legions of fallen angels have gone forth into all the earth. The inhabitants of the world are the subjects of the strife; Christ persuading all men to believe the truth and be saved; Satan contending with Him, and striving to beguile men into the belief of a lie. The triumphs of the cross are in thousands and tens of thousands: like lightning Satan falls from heaven; no longer able to contend with spiritual weapons, he, in a last despairing effort to retain some portion of his long usurped territory, resorts to war and bloodshed. Gog and Magog are gathered together unto battle; the fierce nation out of the north, after being the guilty instruments of God's vengeance upon Turks and Antichristian nations, becomes at length Satan's agent in his last assault upon the people of the Most High God. Their number is very great, even as the sand of the sea. They go up on the breadth of the earth, sweeping all before them that would obstruct their progress. They compass the camp of the saints about, and the beloved city, but they are not permitted to touch a hair of the heads of God's people. They are allowed to show the daring blasphemy of their spirit; for be it remembered, these things are to be done after the most glorious manifestations of Jehovah upon the earth. In them will be revealed the indescribable character of wicked and impenitent men. When they have shown what they would do if they could, and thus glorify God and declare His justice, yea, and His goodness too, in the everlasting punishment of such incorrigible beings, then the Lord shall interpose, the army shall rebel, and shall kill

each other, leaving only one-sixth of their number alive; the nations to which they belong shall be convulsed with great commotion, and they too, after being tried, and purified, and made white, shall serve the Lamb. So shall fire come down from heaven, and devour the adversaries at the end of the thousand three hundred and five and thirty days. Blessed is he that waiteth and cometh to them.

Ver. 10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day night for ever and ever." Satan will then be consigned to blackness and darkness for ever and ever. His freedom shall be taken from him, and eternally confronted with the truth which he wilfully perverted and changed into a lie; for ever in the presence of that Spirit of Holiness whom he blasphemed; and vanquished, subdued by that Son whom he refused to worship, he shall be in a state of torment, which when compared with that glory from which he has fallen, will be like unto the torment of his burning in a lake of fire and brimstone, day and night for ever and ever.

Ver. 11. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." The great white throne is a figure of the eternal counsel of God, now to be revealed in the restoration of all things, the time of the accomplishment of His purpose being fully come. The beast and the false prophet being taken and destroyed—the army of Gog and Magog being devoured, and Satan, the great enemy, being consigned to his eternal state, the earth and the heaven, the social and religious fabric which existed during their

wicked reign disappears with them, as no place can now be found for them. All old things are passed away. Lo, all things are become new.

Ver. 12—15. "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." After the reign of righteousness upon the earth, then shall come the end, when there shall be a resurrection of the just and the unjust; for the sea of wicked spirits in prison gave up its dead; death and hades, which held the bodies of believers, and the souls and bodies of all the others whose names are written in the book of life, these delivered up the dead which were in them. God was then revealed in every conscience; the dead, small and great, stood before Him. The books of Scripture were opened, and another book, the book of life, the secret counsel of God hid in Christ, was also made known. In the wicked, the sentence of condemnation is passed by themselves, for, speechless and silent, they have not one word to say. In all the rest, the blood of sprinkling which speaketh better things than that of Abel, testifies by the power of God's Spirit their acquittal; for "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who

is even at the right hand of God, who also maketh intercession for us." All will be judged by the word of truth written in the Scriptures, every man according to his works. They who have sinned wilfully against their conscience without law, shall also perish without law; and as many as have sinned wilfully against their conscience in the law, shall be judged by the law. Death and hades shall then be destroyed. This is the second death of the wicked and of destroyers. Then shall it be felt and said by all the redeemed,—O death, where is thy sting? O grave, where is thy victory? And whosoever would not be saved, but wilfully trampled under foot the offered mercy of God, these alone are not written in the book of life; they have excluded themselves, and they have made their own bed in the lake of fire. Thus it is, that they reap the wages of sin, which is the second death. All the rest, every man without exception, who has not refused mercy, and done despite unto the Spirit of grace, shall receive the gift of God, which is eternal life; and which gift the impenitent have peremptorily and repeatedly refused when offered unto them. How just and equal are the ways of God! In the place of torment an everlasting testimony will be borne to the goodness, forbearance, and long-suffering of Him who sought, and entreated, and beseeched His rebellious creatures to be saved, but they would not. Truly, great and marvellous are thy works, Lord God Almighty; just and true are thy ways thou King of saints.

The year from which dates the first measurement of the great events which are to prepare for the restoration of all things is 1772. Then it was that the small cloud of divine truth began to darken the horizon of Satan's spiritual dominion. In that year the Secession Synod

formally declared, in a series of resolutions, something very like the mind of Christ as to the manner in which the gospel should be propagated and the poor supported. In the year 1803, the breach between France and England was renewed, and from thence began a war of twelve years, terminating in 1815; and also from thence is reckoned the 120 years which terminate in the destruction of Satan's power upon the earth. The publication of a sermon in May, 1829, by Dr. A. Marshall of Kirkintilloch, then a minister of the United Secession church, originated that war of opinion which is known by the name of the voluntary church controversy. This was the occasion of accelerating a movement in the church of Scotland, for which God had been preparing her, by raising up many great and godly men in her midst; and in the year 1834, the memorable veto act was passed by the General Assembly, and became the law of the church, and in the end brought about its disruption. From the year 1772 until the year 1834, is 62 years, and the middle watch is the year 1803, being 31 years each way.

In the year 1788, the French revolution commenced, the effects of which will not be fully developed until all things are restored. It was the beginning of those social and political changes of which the one universal kingdom of righteousness and peace will be the end. In the year 1818, the man-child was born who was to rule all nations with a rod of iron. From the year 1788 until the year 1818 is 30 years; the middle watch is the year 1803, being 15 years each way. In the year 1787, Louis the Sixteenth of France stood up in his estate as a raiser of taxes, and perished in a few years. In the year 1819, Victoria, the sovereign of the chosen nation, was born,

(so also was the prince consort,) whose reign is to usher in the glory of the latter days, she and her people being the honoured instruments in God's hand of evangelizing the world. From the year 1787 until the year 1819 is 32 years; the middle watch is the year 1803, being 16 years each way.

In the year 1815, in the month of June, between the 15th and 19th days of it, Napoleon and Wellington, with their respective armies, were deciding the destinies of Europe and the world, and the great victory of Waterloo was gained, exactly 600 years from the time that the English barons procured the liberty of Britain, by the king's reluctant grant of Magna Charta. In the year 1827, Gabriel went forth; for in that year the kingdom of Greece was revived, and then commenced the great spiritual conflict, the war of opinion, which shall terminate in the overthrow of all error and falsehood, truth being triumphant. From the year 1803, until the year 1827, is 24 years; the middle watch is the year 1815, being 12 years each way. In the year 1851, Britain shall begin the work of restoration; the wall of the holy city shall begin to be built up. From the year 1803, until the year 1851, is 48 years; the middle watch is the year 1827, being 24 years each way. The Jews, in the days of Nehemiah, were occupied fifty-two days in rebuilding the walls of Jerusalem; each day is a year; and from the year 1851, when the work shall have begun, until the year 1903, when Judah and Israel shall become one for ever, is fifty-two years. From the year 1803, until the year 1903, when the Jews shall be restored and united to God's church, is 100 years; the middle watch is the year 1853, being 50 years each way, in which the curse shall take effect upon the Turkish

empire, and thus the way of the kings of the east begin to be prepared. In the year 1879, popery and Mahomedanism shall both be suddenly and utterly destroyed; then the great river Euphrates will be completely dried up. From the year 1827, when the kingdom of Greece was erected out of a portion of the Turkish empire, until the year 1879, is 52 years; the middle watch is the same year, 1853, being 26 years each way. In the year 1803, the last hundred and twenty years of Satan's reign upon the earth began. In the year 1853, God's judgments will have overtaken the Turkish empire. The middle watch is the year 1828, being 25 years each way, in which the work of reformation began in England.

The roll of the curse began to fly in the year 1843; it shall have cut off every one that stealeth for a burnt-offering in the year 1863—its length being 20 cubits or 20 years, and that being the year in which Britain shall be for ever united unto God, a perfect national man. The middle watch is the same year, 1853, when the curse shall overtake the eastern Antichrist; the breadth being 10 cubits or years each way. The middle watch between the year 1843, and the year 1853, is the year 1848, when the curse began to fly over the nations who have given their strength and power unto the beast. The spiritual power of the pope of Rome will fall in the year 1879; so also will the temporal power of the king of Naples, these two being prefigured by Sodom and Gomorrah of old. The emperor of Austria, the king of Bavaria, and the king of Sardinia, shall be maintained in a nominal sovereignty by the intervention of the Russian power, and these unitedly will devastate the Italian states. In the year 1883, these monarchs shall be in a manner tributary to Russia, and the people having made

an unsuccessful revolt, shall be still under a yoke of political tyranny, because they will not be prepared for the proper exercise of free institutions among them. Then shall begin twelve years' submission to the Russian power, the modern Chedorlaomer: these will terminate in the year 1895, when the people of the five kingdoms of Austria, Bavaria, Sardinia, Rome, and Naples, will be aided and encouraged by the believing and christian states, in a successful attempt to gain their liberty; all shall then be united unto the Lord, and begin to restore and repair the ravages of the time of desolation. Abram fought and rescued Lot 1913 years before Christ; christian nations will give aid to rescue their believing brethren in the five captive kingdoms 1913 years after Christ, from which deduct 18 years for prophetic reckoning, gives the year of deliverance, 1895.

From the year 1843, when the earthquake began, until the year 1883, when it shall have subsided, is 40 years; the middle watch is the year 1863, in which Britain shall be united unto the Lord. From the year 1863, until the year 1895, when the five European kingdoms shall also be united unto the Lord, is 32 years; the middle watch is the year 1879, being the year of God's vengeance against spiritual Sodom and Gomorrah, and the year also in which France will be converted and united unto the Lord. In the eighth year after 1895, the year 1903, Judah, Jerusalem, and Israel shall be united in one glorious kingdom unto the Lord.

In the year 1833, the ten years' conflict began in the church of Scotland, and the bill for reducing the number of the Irish church dignitaries was passed by the British parliament, as was also the slave emancipation bill—all important events, preparing for the restoration of all

things. From the year 1803, until the year 1833, is 30 years; the middle watch is the year 1818, in which the man-child was born. From the year 1803, until the year 1863, is 60 years; the middle watch is the year 1833, being 30 years each way. From the year 1803, until the year 1895, when the christian powers, by an armed demonstration, shall aid the people of the five kingdoms in gaining their liberty, is 92 years; the middle watch is the year 1849, being 46 years each way, in which France and England, by an armed demonstration, saved the Hungarian refugees from being given up by the Turks to their oppressors. From the year 1803, until the year 1923, when Satan, Gog, and Magog shall be destroyed, that being the end of the thousand three hundred and five and thirty days, is 120 years; then the whole world shall be white unto harvest; the middle watch is the year 1863, in which the first nation shall be white unto the harvest, and shall be reaped.

In the year 1805, Napoleon began his encroachments upon the pope of Rome. In the year 1815, Napoleon was overthrown by the allied troops under Wellington. In the year 1825, the act suppressing the catholic association in Ireland was passed by the British parliament. This was the last act which partook of the spirit of the beast, it being an act of coercion, originating in the agitation for a relief from civil disabilities, imposed upon religious grounds. From the year 1805, until the year 1825, is 20 years; the middle watch being the year 1815. In the year 1845, the Evangelical Alliance, the forerunner of christian union, came into existence; and it will prove the true instrument in God's hand of preparing His people for that visible union of all christians which shall issue in the overthrow of all error, this being

the more excellent way. From the year 1805, when Napoleon began to try his plan, which failed, until the year 1845, when God revealed the true way of supplanting the papal supremacy and superstitions, is 40 years; the middle watch is the year 1825, in which the British parliament tried their plan of coercion, which produced an opposite effect from what the legislature intended. From the year 1815, until the year 1845, is 30 years; the middle watch is the year 1830, in which by the French revolution, another obstruction to the coming restoration of all things was removed out of the way. From the year 1815, until the year 1875, in which the Evangelical Alliance shall have fulfilled its mission in Britain, and the abomination that maketh desolate be again set up on the continent, and particularly in France, is 60 years; the middle watch is the year 1845, in which the Evangelical Alliance was formed.

In the year 1808, the pope was made a prisoner. In the year 1828, the pope's image was taken captive in Britain by the repeal of the test and corporation acts; the middle watch is the year 1818, in which the man-child was born. From the year 1808, until the memorable year 1848, in which the pope fled from Rome, is 40 years; the middle watch being the year 1828. In the year 1818, God fulfilled His promise, which saith, unto us a child is born, unto us a son is given. From the year 1818, until the year 1848, is 30 years; the middle watch being the year 1833, in which the ten years' conflict began in the church of Scotland, and the Irish church act was passed. In the year 1878, He will again fulfil His promise to the church, in causing that year to be the last of the reign of the abomination that maketh desolate. From the

year 1818, until the year 1878, is 60 years; the middle watch being the year 1848. In the year 1938, all things shall be restored, and God's great promise fulfilled. From the year 1818, until the year 1938, is 120 years; the middle watch being the year 1878.

In the year 1809, the pope was carried away a captive from Rome. In the year 1829, the image of the pope was banished from Britain, by the passing of the catholic emancipation act; the middle watch is the year 1819, in which queen Victoria and prince Albert were born. In the year 1849, the pope is a fugitive from Rome, and France, the power that carried him away in 1809, is setting up the abomination that maketh desolate, to force him back against the will of the people. From the year 1809, until the year 1849, is 40 years; the middle watch being the year 1829. From the year 1819, until the year 1849, is 30 years; the middle watch being the year 1834, in which the veto act was passed in the church of Scotland, which opened up a way for making the queen of England the sovereign of a free church within her realms, and slavery was abolished, in the same year, within her dominions. In the year 1879, spiritual Sodom and Gomorrah will be overthrown, while Britain's sovereign shall stand, her house being founded upon a rock. From the year 1819, until the year 1879, is 60 years; the middle watch being the year 1849; the state of Rome in which year, as regards the pope, indicating its state in 1879; France, however, being then joined with England, a free and christian nation. The year 1939 is the first of the 40 years' reign of righteousness and peace—the triumphal reign of Christ upon the earth. From the year 1819, in which Victoria was born, until the

year 1939, when the reign of victory is begun, is 120 years; the middle watch being the year of the Lord's vengeance, 1879.

CHAPTER XXV.

REV. chap. xxi. ver. 1—8. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

After the destruction of the beast and the false prophet, Gog and Magog, and Satan, the new social, political, and religious state shall appear; these being represented under the figure of a new heaven and a new earth, the first having passed away. In it there shall be no wickedness, no strife, no contention, no divisions, for there shall be no more sea; in the new heaven and new earth shall dwell righteousness. The holy city, the new Jerusalem, shall then appear, having come down from God Himself, out of heaven. He having made known His will unto men, they shall be made willing, and receive grace to do it. Men will adorn themselves with those heavenly graces and moral excellences which are the fruit of God's Spirit, even as a bride adorneth herself for her husband. God will then dwell in all His fulness with men; His delight shall be with the sons of men; all who live upon the earth shall be His people, and shall rejoice with joy unspeakable, when full of the glory of God. God Himself shall be with them, and be their God. The happiness of mankind will be perfect, without any alloy, for God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. Upon this point no man need entertain any doubt, for He that sat upon the throne said, Behold I make all things new. This is the time of the restitution of all things: and He said unto me, Write, for these words are true and faithful. And he said unto me, All men may regard it as actually done, for I have said it, and I will do it: I am Alpha and Omega, the beginning and the end. If any man is athirst, desirous of true happiness, willing to know God and Jesus Christ whom He has

sent, to such a man I will give of the fountain of the water of life freely. He that overcometh, continueth steadfast and unmoveable, always abounding in the work of the Lord, shall inherit all things; he shall never know a wish or desire which shall not be gratified; and I will be his God, and he shall be my son. But the impenitent, who love darkness rather than light, their deeds being evil, and iniquity being their delight; these shall be cast into outer darkness, and shall receive the part they have chosen in the lake which burneth with fire and brimstone; this being the second death of wicked men.

Ver. 9—16. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand fur-

longs: the length and the breadth, and the height of it are equal." The angel who came unto John is a man, as explained in the 17th verse of this chapter; for the measure was the measure of a man, that is of the angel who spoke unto him. The bride is the church of Christ; which is also His wife and His body. John was carried away in the spirit to a great and high mountain, and he saw the great city, the holy Jerusalem, descending out of heaven from God. This is the counterpart of what happened to Ezekiel, who, "by the hand of the Lord, in the visions of God, was brought into the land of Israel, and set upon a very high mountain, by which was as a frame of a city on the south." (Ezek. xl. 2.) Ezekiel saw the framework, the man who spake with John showed him the city itself, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. God was to appear in His glory when He came to build up Zion, so that the city having the glory of God, means, that he who is represented under the figure of one of the seven angels, would make known to men the glory of God, when the times of restitution were fully come. Her light was like unto a stone most precious, even like a jasper stone, clear as crystal. He that sat on the throne, which John saw set in heaven, (Rev. iv. 2, 3,) was to look upon like a jasper and a sardine stone, and before the throne was a sea of glass like unto crystal. God is to appear, and when He appears, believers will be like Him, for they shall see Him as He is. When the Lord comes to fill His temple, He shall be glorified in His saints, and admired in all them that believe, (because our testimony among you was believed,) in that day. The man was to be caught up unto God and

to His throne, and the Lord having spoken to him face to face, even as He did unto Moses, who was a figure of Him which was to come, he declares unto men what he has seen and heard, the Lord Himself bearing witness in every heart to the truth of what is declared, by the outpouring of His Spirit; and thus within every believing soul is lighted up that light of the glory of God, which cometh not by outward observation, and which is like unto a stone most precious, even like a jasper stone, clear as crystal. The city had a wall great and high, great as God Himself, and high as heaven, a sure protection to all within it for ever and ever. The wall had twelve gates, indicating a way of access for every tribe, and kindred, and tongue, and people. At the gates, twelve angels; at each gate, a spirit; indicating that God is no respecter of persons as to outward circumstances, but that He searcheth the heart, and desires the homage of men's spirits, without which, a form of godliness is but hypocrisy. The names of the twelve tribes of the children of Israel written thereon, are all the names of those who shall enter in within the gates, and not even one shall be excluded, except he refuses to enter. Every sinner may see his name written on the gate of entrance if he desires to enter, for the gospel is preached unto every creature, and it declares to all men, that if they will, they can be saved. God's predestination interferes not with the choice of any man, for it is not an absolute decree, emanating wholly from Himself, irrespective of the free volitions of His creatures. Predestination is not a mere fiat of the will of God, foreordaining the irrevocable destiny of intelligent beings, without regard to their individual wills. Such a decree would not leave men responsible and accountable for

their conduct. God's predestination is founded upon His foreknowledge of every thing that would happen in the life of every man. Jehovah's purpose was to create in Christ an image of Himself; that purpose is the large wheel of providence, whose circumference is immeasurable by man; within this wheel every man's will revolves freely around himself. No man knoweth the secret ways and thoughts of God, for they are as high above man's ways and thoughts, as the heaven is above the earth. Each man, however, has within himself and around him in the world, abundant means of information as to what God requires of him personally. The large wheel of God's eternal purpose restrains no man's freedom of choice, for no man knows it, it is high, and he cannot attain to it. The law of gravitation in the moral world, only acts upon men after they form their purposes. In making their choice they are perfectly free. If they will to do God's will, then the whole machinery of providence is for them, and nothing can be against them. If they refuse to do God's will, then every thing that happens is adverse to them; not one thing, even what a wicked or impenitent man might consider favourable, is for them, all is against them, for God's will is not their will. The true explanation of the doctrine of predestination is a very simple one. God resolved to do a certain thing in a certain way. In its accomplishment, the free-will agency of intelligent and accountable beings was to be employed. He formed His purpose, and framed his plan, just as a skilful architect draws out the design of a building, and the form in which he intends it to be erected. Every part of the plan of God was fully matured in the Divine counsel, and He foresaw, exactly and minutely, the time, and the manner,

and the agency connected with the completion of the glorious scheme. His foreknowledge of what the free-will agents would do, enabled Him to decree what they would be allowed to do; and thus, without the least infringement of the perfect freedom of angels and men, God at the beginning established a law in the moral world, and the events of providence have been wrought out in obedience to that decree, which has been as immutable and fixed as the laws of the natural world are known to be. For example, a wicked man is at perfect liberty to choose to do evil, and his final retribution will be in exact proportion to the wickedness he has done. God's decree interferes neither with the beginning nor the end; they are in perfect harmony with the strictest principles of justice and equity. The man wills of his own accord, and according to his doings shall he be rewarded. God's decree defines the limits, beyond which He will not allow a man to transgress. The man may be most willing and anxious to do iniquity, but God restrains him, and only permits what will be glorifying to Himself, and beneficial to the moral world. God's decree is absolute in preventing the commission of even one external act of wickedness which would be positively injurious. God's decree, as to the destiny of men, is founded upon His foreknowledge of the choice of those who refuse to obey Him, and does not in the most remote manner regulate the destiny of any man, except in accordance with the man's own choice. Men are in like manner left free to will to do God's will, and they who choose the good part are also rewarded in exact accordance with their works. In the beginning and in the end of every believer, God's decree is founded upon His foreknowledge of what they would

choose and what they would do. But the amount of their fruitfulness is fixed by an absolute decree, corresponding with the place they are to occupy in the eternal world. Abraham, full of faith, was prepared for his place, in accordance with the absolute decree of God. Doubting Thomas was prepared for his place in like manner. All are not to be alike, for one star differeth from another star in glory. Each man is free to choose to do God's will, but the grace to do even one good action is wholly and exclusively the gift of God, so that every man must say, by the grace of God I am what I am. Thus it is that the free choice of every man, foreknown by God, is the foundation of the decree as to his eternal destiny. The will of God, according to His own purpose irrespective of man altogether, is the measure of the good and the evil done in the state of probation; and to regulate this, God resisteth the proud, but giveth grace unto the humble. In respect of those who die in infancy, and others who sin not after the similitude of Adam's transgression, the transaction is one not difficult to understand. Adults whose consciences have never been enlightened, are just as Adam was before God said unto him, Thou shalt not eat of the fruit of the tree of the knowledge of good and evil. The enlightenment of conscience is essential to moral accountability; and that enlightenment which makes a man a responsible agent in God's sight, can only be produced within the man by the Spirit of God. Conscience is just the Spirit moving upon the face of a man's heart; and wherever God is so manifest, the man cannot be in ignorance of it, and the blasphemy against the Holy Ghost is the sin of the man who resists or extinguishes the Divine testimony within himself. En-

lightenment of intellect and enlightenment of conscience are two distinct and different things. A man may not possess the sight of his bodily eyes, and yet his mind may be stored with much useful knowledge. A man's mind may be a blank because of ignorance, while his bodily eyes behold clearly what is placed before them. So a man's conscience may be enlightened while his mind or intellect is ignorant and dark, and his mind may be filled with learning and his conscience remain dead. No man can judge of another in this matter, for a man's moral nature is invisible, and can only be known to himself; but every man has the means of judging himself, and if his conscience condemn him, he sins, if he wilfully disregards it; and all who so act and repent not, exclude themselves from the knowledge of the glory of God in Christ Jesus. God's purpose was to bring the largest number of the human family to glory, without repentance, that they may shine for ever in the world to come, as an incontrovertible testimony of His free and sovereign gift of grace, and mercy, and love in Christ; and because of this He enlightened not their conscience, so that in His sight in Christ they did neither good nor evil, and they will be witnesses that as in Adam all die, so in Christ all have been made alive. They are all parties whom God foresaw would believe if enlightened; but to accomplish His purpose, God decreed their salvation in a way that makes them as morally helpless in their spiritual birth, as they are physically powerless in their natural birth, both of which are the free gift of God in Jesus Christ. Their position in the future state is a peculiar one, but their happiness will be perfect and eternal. Any names not written on the gates of the city, have been blotted out by the parties themselves.

There were three gates on the east, and three on the north, and three on the south, and three on the west. Believers shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham in the kingdom of their Father. There being three gates each way, teaches that man must enter in his threefold nature,—spirit, soul, and body. The city is not a city of the spirits of just men made perfect only, but it is a city in which all are according to the measure of the stature of perfect men in Christ, three in one, and one in three. The wall had twelve foundations, and in them the names of the twelve apostles of the Lamb; the church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. The spirit of prophecy is at the twelve gates, and the testimony of Jesus is at the foundation; and the meaning is, that the whole plan of providence during the times of the regeneration, the latter day glory of the church when all things are restored, and the eternal state, will be in exact harmony with the Scripture measure. He that talked with John had a golden reed, and when Ezekiel saw the frame of the city, he also saw "a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed." (Ezek. xl. 3.) A suffering believer is represented under the figures of a bruised reed, and smoking flax. The man whom Ezekiel saw stood in the gate; that is, in Christ, for He is the door, and He is the way, the truth, and the life; so also the man whom Paul knew to be caught up to the third heaven, and into paradise, was a man in Christ. The dragon was ready to devour the man-child as soon as he was born, thus indicating

the sorrows and sufferings through which he would have to pass in his ascent upwards to God. The appearance of brass is the figure of humanity made perfect through suffering: the man's original nature regenerated by the water of a true and real baptism—the water of affliction. The brass in this passage is the white cloud in another, both signifying that veil of humanity within which dwells the brightness of glory. The reed, by being bruised, has become a golden reed; the faith of the man, which is more precious than gold, having been tried in the fire of affliction. All he is or has, is God's doing, and God's gift; therefore it is said, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isa. xiii. 12.) The golden reed was to measure the city, and declare unto men the manner of the restoration of all things as purposed by God; also the gates thereof, these being the way, the truth, and the life—Jesus Christ in His threefold manifestation to the church in providence; also the wall thereof, the effect or result of the great struggle between the Son of God and the Devil, already past. The Lord will be seen standing upon a wall made by a plumb-line—the past history of the world; with a plumb-line in his hand—revealing what is yet to come. (Amos vii. 7.) The man whom Ezekiel saw said unto him, "Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel." (Ezek. xl. 4.) The city lieth four-square, indicating the strict equity of God's ways in working out His purpose. The length is as large as the breadth, and both are the length and the

breadth of the love of Christ. He measured the city with the reed, twelve thousand furlongs: twelve thousand is elsewhere used to denote what is innumerable, and here it is applied to denote what is immeasurable. The length, and the breadth, and the height of the city are equal. The breadth, and length, and depth, and height of the love of Christ passeth knowledge. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." (Job xi. 7—9.) Ezekiel saw "a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, by the cubit and an hand-breadth; so he measured the breadth of the building, one reed; and the height, one reed." (Ezek. xl. 5.) The reed was six cubits long, and the breadth and height of the building were one reed each, which added together make twelve cubits, and the measurement of the city is twelve thousand furlongs. These two are the same, and the meaning is, that the breadth of the building is the eternal Son of God made man; this is one measure of the love of Christ which is immeasurable—six cubits or two threefold natures in one reed. The height of the building is sinful men made partakers of the Divine nature, raised up to sit with Christ in heavenly places; this is another measure of the love of Christ as immeasurable as man's eternal life which is thus given him by God; in each man there are six cubits, two threefold natures in one. The breadth being immeasurable, and the height being immeasurable, the two added together, which are the twelve thousand furlongs, must be as immeasurable. The city

is the tabernacle of God with men, He dwelling with them, and they his people; God Himself with them, and He their God; the name of the city being—the Lord is there.

Ver. 17, 18. "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." The building of the wall has been the work of nearly six thousand years. The measurement of the city itself is twelve cubits, and the glory of it is immeasurable. How much more so the glory of the wall, which is twelve times twelve, even an hundred and forty and four cubits. The glory of the building of the wall is jasper, like the glory of Him who sat upon the throne. But there are degrees, even of what is in each degree immeasurable; and the glory of those who have believed in God in the ages that are past, will be immeasurably greater than the immeasurable glory of those who dwell with God upon the earth in the last days. The city is represented as being of pure gold, like unto clear glass, precious faith, refined in the fire of affliction; God in man upon the earth. The wall is jasper itself, the peculiar figure of God's special glory. All who have suffered and died believing, are men in God and with God. The glory of the city is the glory of the terrestrial body of Christ, and it is immeasurable; for eye hath not seen it, ear hath not heard it, neither hath entered into the heart of man to conceive of it; God alone can reveal it to any. But the glory of the wall is the glory of the celestial body, which is as high above the glory of the city as the heaven is above the earth. Both are immeasurable, and comparatively, the

glory of the one is immeasurably greater than the glory of the other.

Ver. 19, 20. "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." God's purpose in the past and present events which constitute the history of the world is a threefold one. All things have been so arranged as to prepare the hundred and forty and four thousand for that peculiar honour and glory which God has destined them for. It is a consideration well calculated to abase and humble proud and haughty great men, and they must be told it; godless princes and time-serving politicians have been in the ages that are past, the unwilling instruments in God's hand of preparing the poor and despised believers in Christ for that crown of gold which otherwise they might have come short of; for it is through great tribulation they have washed their robes and made them white in the blood of the Lamb. The first foundation was jasper; He that sat upon the throne, Christ, the chief corner-stone, against whom "both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever God's hand and counsel determined before to be done." (Acts iv. 27, 28.) Because Christ humbled Himself and suffered these things, therefore God hath highly exalted Him. Within forty years, all the plotting and scheming of the ecclesiastics and statesmen of these days proved abortive, in so far as their purposes were

concerned. Their very success proved to be the occasion of their ruin, for Jerusalem was destroyed, and the nation of Israel scattered over all the earth. But God's counsel stood, although they knew it not; and for ever the fruit of their wickedness, under the restraining and overruling power of God, will be witnessed in the glory of Him who is to look upon like a jasper and a sardine stone. As with Christ, so with all believers; their glory will differ in degree as compared with the Lord of glory, and with one another, for each of the twelve foundations had a glory of its own; but the glory of all is the result of suffering for well-doing in the flesh, at the hands of Satan and wicked men; the effects of whose wrath is limited by God's restraining power to the accomplishment in each saint of a meetness for that measure of eternal honour and glory to which God has destined them. Another important purpose was to teach truth by the lessons of practical experience, the events of providence being so overruled as to present in the aggregate one complete testimony as to God and His counsel. These are the twelve gates, three on each side, by which men have entered into the tabernacle of the testimony in heaven; and every lesson which they have taught has been a pearl of great price; for the twelve gates are twelve pearls; every several gate of one pearl. The third important purpose has been the training of mankind, by the gradual and progressive development of God's counsel in the events of providence, for that inconceivable glory which shall illuminate the world when all things are restored, that being the street or pavement of the city which was pure gold; "even so, Lord God Almighty, true and righteous are thy judgments;" and also the transparent glass, in which men beholding the

glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

The man whom Ezekiel saw "came unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad, and the other threshold of the gate, which was one reed broad. And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within, was one reed. He measured also the porch of the gate within, one reed." (Ezek. xl. 6—8.) Christ is the gate which looketh toward the east, to which the man came, and the stairs of which he went up. It is well ever to keep before the mind the great and important distinction in the being of Him who is God made man, and the being of those who are men made like unto the Son of God. In the case of Christ, it is the descent of the Lord of glory to the nature of a man, still possessing in union with man all the glorious and incommunicable perfections of the eternal Godhead. In the case of redeemed men, even of him who was caught up unto God and to His throne, it is man exalted and made a partaker of the Divine nature, still, however, retaining his humanity, and continual sense of dependence upon God. Christ is in the Father and the Father is in Him,—they are one. The Son as the man Christ Jesus, the mediator between God and men, is in men and men are in Him. Christ is the Spirit, redeemed men are His body, and thus they are one. The man went up the stairs of the gate; the number of the steps are not given as in subsequent verses, and the design is to teach that this gate is inaccessible except to one man. This is explained in the

44th chapter of this same prophecy. "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." (Ezek. xliv. 1—3.) Christ is this gate, and the man is in Christ in a way peculiar to himself, as compared with other men. "Jesus saith, I am the way, and the truth, and the life; no man cometh unto the Father but by me." Christ is the gate, but there are three thresholds, "the threshold of the gate," which is "the way;" "the other threshold," which is "the truth;" and "the threshold of the gate, by the porch of the gate within," which is "the life," or Spirit. Shadrach, Meshach, and Abednego, whom Nebuchadnezzar, at the request of Daniel, set over the affairs of the province of Babylon, are figures of the three thresholds of Ezekiel, the three gates of John, and the way, the truth, and the life spoken of by Christ. All refer to the body, the soul, and the spirit of individual men; and to the state, the church, and the sovereign of nations of men. These three men being cast into the burning fiery furnace, heated seven times more than it was wont to be heated, is a figure of that fiery trial by which the bodies, the souls, and spirits of men are wholly sanctified. The human instruments of affliction to God's people are themselves destroyed in executing their wicked purposes, and in the burning fiery furnace the threefold nature of man receives no harm;

but one new nature, a fourth appears among them; and the form of the fourth is like the Son of God, who is also three in one, so that in each of the three, there is six in one. "Daniel in the gate of the king," is the man in Christ, cast by himself into the den of lions, because he prayed unto God for thirty days, which is thirty years, prayer being the mighty power by which he has prevailed as a prince with God. "The threshold of the gate is one reed broad;" this is the material part of human nature, the body of one man, or the state in a community. Its measurement is one reed, or six cubits, six in one. It must be made a meet companion for the soul and the spirit of a man, or the church and sovereign of a nation, and all three in either case must become a holy temple, in which a three-one God shall dwell; all six are in the body or the state, therefore it is one reed broad. The way to make it so is Christ; it must be baptized into his death with the water of regeneration; it must be born again a spiritual body. Of this "the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water, is a like figure whereunto baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject uuto him." (1 Peter iii. 20—22.) In the measurement of events in the world's history, each cubit of measurement, dating from any point prior to the nineteenth century, is one hundred years; in measurements dating from any point in the nineteenth century, a cubit is one year. The days of Noah's life before the flood, and the manner of his salvation, is a

figure of the threshold, or the way of the regeneration of the body. By bringing the flood upon the world of the ungodly, God's purpose was to teach mankind, by a most significant figure, the necessity of the destruction of the flesh, man's wicked and carnal animal nature, in order to the redemption of the body; and also to teach by the same figure the way of its destruction, by the waters of affliction, through great tribulation; even by death, and a return to its kindred dust, is the body of a man sown in corruption, to be raised in incorruption; sown in dishonour, to be raised in glory; sown in weakness, to be raised in power; sown a natural body, to be raised a spiritual body. Flesh and blood cannot inherit the kingdom of God; the blood, subject to corruption, which is the present life of a man's body, must be taken away, and its place filled up by the quickening Spirit of Christ, which is incorruptible; then flesh and bone, an immortal and incorruptible body, shall be supported and sustained by angels' food, of which the manna from heaven in the wilderness was a figure, and of which Christ has procured for all men an inexhaustible supply, by His suffering unto death. In this manner the body of a man enters the gate which admits to the heavenly city; and by being filled with the Spirit of God, putting away all carnal and selfish expedients, doing all things for the glory of God and the good of the whole community, the state becomes a perfect state, and enters the gate of the city. Noah was six hundred years old when he entered into the ark, and this is the measurement of time,—one reed, or six hundred years, during which period of the world's history God was giving a practical illustration of the doctrine of baptismal regeneration; the concluding event, the flood, being a figure of the way of the redemp-

tion of the body of a man, or the state of a nation, even the putting away of all ungodliness and worldly lusts.

The other threshold is the truth, and teaches the way in which a man's intellect or mind, and the church of the living God, the pillar and ground of the truth, are prepared for entering in by the second gate which admits to the holy city. To the Israelites pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." (Rom. ix. 4, 5.) The law came by Moses, and was a complete testimony in itself—God in the symbolical observances of the Mosaic institution teaching mankind the truth, and preparing the church, and through it the world, by progressive enlightenment, for the still greater glory of a coming dispensation. The dedication of Solomon's temple completed this kind of teaching; and this occurred 1004 years before Christ. After this God opened up a new phase of His great purpose, by raising up and inspiring the prophets, whose writings have become one portion of the foundation upon which the spiritual temple of God is to be erected, of which temple Solomon's was a figure. During the first three thousand years, God's teaching consists in appeals made to the senses of men; and whether the flood, the destruction of the Canaanites by the Israelites, the passover, circumcision, the sacrifice of animals, the sanguinary penalties of the Jewish moral code, or any of the ceremonies of the Jewish ritual be viewed, they all proclaim the destruction of man's original body, and its being supplanted by another through Christ, who is the way; and the dedication of Solomon's temple was a declaration by God in

His providence, that the temple of the tabernacle of this kind of testimony was then complete and opened. Then began the teaching of the truth, in the second way, by appeals to men's minds through the intellect; and the vision of Old Testament prophecy was sealed up 404 years before Christ; and this is the other threshold by which the mind enters into the holy city, and its measurement is also one reed, or six hundred years. After this there was a "little chamber, one reed long and one reed broad." This refers to the opening of the bottomless pit, and the smoke arising out of it, as the smoke of a great furnace, when the sun and the air were darkened by reason of the smoke of the pit. These were the days when there was a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: when men wandered from sea to sea, and from the north even to the east—when they ran to and fro to seek the word of the Lord, and found it not. A chamber in providence is composed of three consecutive events, related to each other in the great chain of events, the centre one being equidistant from the two extremes. The first event in the little chamber, is the revelation of the man of sin, in the year 606; and the last event is the beginning of the seventy years, the space given him by God to repent, in the latter end of 1805, when Napoleon began his encroachments upon him, this being the twelve hundredth year. The middle watch is the year 1206, in which "he set his face to enter with the strength of his whole kingdom into England, when he succeeded in gaining supremacy over the daughter of women, corrupting her." The little chamber was one reed, or six hundred years long, from 606 until 1206; and also one reed, or six hundred years

broad, from 1206 until the latter end of 1805. It was in the seventeenth day of the second month of the six hundredth year of Noah's life, that the fountains of the great deep were broken up, and the windows of heaven opened; not a full period of six hundred years, which accounts for the terminating point of the little chamber being the latter end of the year 1805. It need scarcely be mentioned that the papal system withholds the Scriptures, the truth, from the people, wherever it can; and even among protestants, the contentions about what is truth, prove that the particular event prefigured by the finding of the book of the law in Josiah's time, is yet to come. "Between the little chambers were five cubits;" that is, between the year 404 before Christ, and the year of our Lord 606, there was another little chamber measuring five cubits, or five hundred years each way. From the sealing up of the Old Testament Scriptures, 404 years before Christ, until the sealing up of the New Testament Scriptures, in the year of our Lord 96, is five cubits, or five hundred years; and from the year 96, until the year 596, when the Romish church, on the eve of being darkened itself, sent the truth to England, is other five cubits, or five hundred years. "The threshold of the gate, by the porch of the gate within, was one reed;" the porch of the gate within, is the birth of Christ, who is the door, the life of man's hidden or invisible nature, his spirit. The covenant which came by the Israelites aceording to the flesh, was to vanish away; the kingdom was to be taken from them and given to a nation bringing forth the fruits thereof. "For finding fault with them, God saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not

according to the covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 8—12.) The birth of Christ was the Word made flesh to dwell among us, and Jesus was full of grace and truth. The incarnation of the Son of God, His first advent, is a figure of His second coming to fill His temple with His glory; and the manner of its accomplishment was taught by God, in the outpouring of His Holy Spirit upon men in the primitive times of christianity. This glorious reappearing of the Son of God, is to be both individual and national in its manifestation. The manner of preparing men for entering individually by the third gate, which is the gate of life, was taught prior to the revelation of the man of sin; and the teaching was finished when pope Gregory the Great sent Augustine and his forty monks on their mission to England, in the year 596; this is the third gate, or the threshold of the gate by the porch of the gate within; it being one reed, or in the six hudredth year from the Word being made flesh, which was the fourth year before the date of the christian era. Thus God has taught in His providence the great purpose of His will; first, that the body of a

man, or the state of a nation, must be regenerated. Second, that the mind of a man must be enlightened by the knowledge of the truth, and the church of a nation become the pillar and ground of the truth. And third, that the spirit of a man must learn obedience to the will of God, and be joined unto the Lord, one Spirit; and that the sovereign of a nation must learn to rule by a perfect obedience to the will of God, and the will of the nation. These three having been taught separately, darkness is permitted to overspread the earth again, and God's purpose apparently defeated. But marvellous wisdom! the time when the smoke of the furnace was darkening the earth, was the time when Nebuchadnezzar, the lion who had eagles' wings, was made stand on his feet as a man, and a man's heart was given unto him; and the smoke was the smoke of that burning fiery furnace, the true popish purgatory, into which the body, the soul, and the spirit, the three children of Israel had been cast to be tried, and purified, and made white. In the six hundredth year of Christ's life, the nation which was to come out of the furnace a perfect national man, among whom the Son of God would be first seen, was pointed out. God was 3600 years in teaching the world the manner of the entrance of each part of a man's nature, and each portion of a nation, into the holy city by the three gates. In the third portion of that time, 1200 years more, He was preparing the world for the manifestation of these three in one man, like unto the Son of God; and these three in one nation, like unto the body of Christ; and then last of all, in one universal kingdom upon earth, for when all nations, and kindreds, and tongues, and people, shall be filled with all the fulness of God, when the glory of the Lord shall fill His temple,

they shall not hurt nor destroy in all His holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. "He measured also the porch of the gate within, one reed:" this porch of the gate within, is the second birth, or incarnation of the Son of God, to begin the preparation of the chosen nation, and through them the preparation of the world for the latter-day glory. This occurred when the pope, in the year 1206, set his face to enter with the strength of his whole kingdom into England: upright ones were with him; the Spirit of Christ began to quicken the national spirit, and that year, which appeared to be the beginning of the death of English national liberty, was, in God's inscrutable providence, made the year of her birth as a heavenly kingdom, whose life as a nation, when fully matured, shall be eternal, like unto the Son of God; for the glory of the kingdom of Great Britain is the glory of that kingdom which cannot pass away; begun a terrestrial kingdom, it shall be perfected a celestial kingdom, and shall shine for ever and ever, world without end. In the days of Noah, when he entered into the ark, "the earth was corrupt before God; and the earth was filled with violence." (Gen. vi. 11.) So in the days of the Son of man, when England entered into the true ark of Christ's body, being quickened by His Spirit, the man of sin, the son of perdition, had corrupted the daughter of women, and the earth was truly filled with violence. The man of sin was revealed in the year 606, and in the year 1206, this porch of the gate within was opened, being the six hundredth year, in accordance with the Scripture measure of one reed.

"Then measured he the porch of the gate, eight

cubits; and the posts thereof, two cubits; and the porch of the gate was inward." (Ezek. xl. 9.) The measurement of the porch of the gate dates from the lowest point in England's political history as one kingdom, the year 1003. The porch is said to be inward, that is, onward towards the end of time; and it was eight cubits, or eight hundred years inward, which is the year 1803, in which Napoleon, whose coming was predicted, came into collision with Great Britain, and her political liberty was for the last time assailed or jeopardized by a foreign enemy. In that year began a twelve years' war, ending in 1815; also the three times forty years, of which the divisions of the life of Moses was a figure; and the forty days of Elijah, thrice repeated in the rending of the rocks, the earthquake and the fire; and in which began the hundred and twenty years to be occupied in building up the ark of Christ's body, terminating in the year 1923, which is the end of Daniel's thousand three hundred and five and thirty days. This then is the porch of the gate. "The posts thereof were two cubits;" that is, two hundred years before the year 1803, in the year 1603, England and Scotland were united under one king; and two hundred years after 1003, in the year 1203, France commenced the reconquest of Normandy from England. Thus there is a post on each side of the porch, equidistant from the extremes.

"And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side." (Ezek. xl. 10.) The little chambers on this side are the three chambers of Jewish history, commencing with the call of Abraham,

and terminating with the Babylonish captivity. They three were of one measure, each being a measurement of 430 years. The first, from the call of Abraham, 1921 years before Christ, to the deliverance of the Israelites from Egypt, 1491 years before Christ. The second, commencing from the year after the forty years' wandering in the wilderness terminated, 1450 years, before Christ, until David's final conquest of the Philistines, 1020 years before Christ. The third, from David's conquest, 1020 years before Christ, until Nebuchadnezzar's second attack upon Jerusalem, 590 years before Christ, which resulted in the overthrow of the Jewish kingdom. Each of the three being a measurement of 430 years. The first is a chamber by itself, having for its centre point or middle watch, the year 1706 before Christ, when, because of the great famine, Jacob and his family went down to Egypt; this event being 215 years distant from each extreme of the chamber. The other two form one chamber, the time of David's conquest being the middle watch, 430 years distant from each extreme. The little chambers on that side, are the three chambers of the christian dispensation. The first, terminating in the year 606, in the Babylonish captivity of the christian church. The second, terminating in the year 1212, when the pope of Rome isued his last thunderbolt against king John of England, by passing the sentence of deposition upon that monarch; it was in the year 1206, that the pope set his face to enter England with the strength of his whole kingdom; but it was not till the year 1212 that he exhausted that strength; and it was not until the strength of his whole kingdom was exhausted upon king John, that he was constrained to yield. The third,

terminating in the birth of the man who would be strengthened to do God's pleasure on Babylon, which was in the year 1818. These three chambers are of one measure, being 606 years each. As in the Jewish chambers, so also in the christian chambers; the first forms a chamber by itself, the beginning of the last persecution of christians under the heathen Roman emperors in the year 303, being the occasion of the church going down to Egypt under Constantine and his successors in the empire. This event is the middle watch between the time of God's calling His Son out of Egypt, from which dates the christian era, and the revelation of the man of sin, the son of perdition, in the year 606. The other two form one chamber, the middle watch being the year 1212, making 606 years each way.

This passage has another application; the three chambers of the Jewish history are in all 1290 years; and they represent, respectively, the worshippers, the altar, and the temple of God. The worshippers, the true seed of Abraham; the altar, the destruction of the enemies of that seed, men's carnal nature; the temple, the truth or word of God; these three are represented in separate chambers of Jewish history, each distinct and apart from the other. In the christian dispensation, the three chambers are united in one, and the time occupied in effecting their union, and through it the overthrow of error and falsehood, superstitious rites and ceremonies, and Satan's synagogue, is 1290 prophetic, or 1272 common years, from the revelation of the man of sin, the son of perdition, until the time when his reign shall be finished; that is from the year 606, until the year 1878. The measurements of the temple of God,

the altar, and them that worship therein, are mixed up together in the christian dispensation; each of the three chambers having the same measurement of time, that being 916 years, and each having its middle watch 458 years distant from either extreme. The truth or temple, is first unfolded; the altar, or the manner of its support and propagation next; and the spirit of true worshippers last; yet all three in one, each united to the other two, and having no longer a separate existence. Thus in another sense, the three little chambers on this side were of one measure with each other; and these three measures added together, make the measure of time during which the three were being burned in the fiery furnace on that side, in order to be made one, like unto the Son of God.

There is yet another interpretation. He that leadeth into captivity must go into captivity; he that killeth with the sword must be killed with the sword. There are two women or systems which have led men captive and killed with the sword, and their captivity has been twofold, both of body and mind; their sword has been two-edged, civil and spiritual,—popery in the west and Mahomedanism in the east. From the year 606 until the year 1805 is one chamber, the middle watch being the year 1206. This is the western chamber, terminating with Napoleon's encroachments upon the pope. The eastern delusion originated in the year 612. In the year 1812, Napoleon, the western scourge of Europe, was defeated by the Russian power, now to occupy his place, and come from the north and from the east at the appointed times; the middle watch is the year 1212. Thus there are two chambers terminating in events which point to the powers that will be instrumental in

overturning the civil power of the pope and the Turkish empire,—France the one, and Russia the other. By these the Scriptures shall be fulfilled, and they that led into captivity shall go into captivity, and they that killed with the sword shall be killed with the sword. The third chamber points to the coming of him who will be the instrument in God's hand of overturning the spiritual power of both the eastern and western delusions, commencing with the year 606, the time of the revelation of the man of sin, the son of perdition, and terminating with the time of the birth of the promised son, the middle watch being the year 1212. Thus there are three chambers, and the measure on this side of each is one with the measure on that side of each; and they point to the instruments in the rise and the instruments in the fall, and overthrow of both systems of delusion. The length of Noah's ark was three hundred cubits, each cubit being a year, is the time from Luther's collision with the pope in 1518, the end of the first wo of error and darkness, until the birth of him in whose heart and nature the whole counsel of God would be written by the Spirit of the Lord. The height of Noah's ark was thirty cubits, being a figure of the thirty years of the man's life that would elapse ere the wall of the world's history was finished, and the time fully come for his ascent unto God and to His throne, the year 1848.

"The posts had one measure on this side and on that side." The posts on this side and on that side are corresponding events in Jewish and christian history. They have one measure, that is, they are the same distance of time on either side from the time of the christian era. The first year of Abraham's life, 1996 years before Christ, corresponds with the last year of the life of the

body of Christ as a terrestrial body, the year 1978, which is in prophetic reckoning the year 1996. The year of the call of Abraham, 1921 years before Christ, corresponds with the year 1903, or 1921 in prophetic reckoning, in which Jew and Gentile christians shall be united and become one sheepfold, having one Shepherd. The year 1913 before Christ, in which Abraham armed his trained servants and delivered Lot out of the hands of Chedorlaomer, who had taken him captive, corresponds with the year 1895, or 1913 in prophetic reckoning, when by an armed demonstration the christian powers of Europe will rescue the believing people of the kingdoms of Austria, Bavaria, Sardinia, Rome, and Naples from their oppressors, these being the four kings—Chedorlaomer, the king of Elam, representing the emperor of Russia; Tidal, king of nations, representing the emperor of Austria; and the other two representing the kings of Bavaria and Sardinia, the powers of Rome and Naples being uprooted ere that time. The people of the nations are five kings fighting with four, their oppressors; when the faithful of other nations make an armed demonstration in their favour, and secure their political liberty and independence. The destruction of Sodom and Gomorrah by fire from heaven, 1897 years before Christ, corresponds with the destruction of Rome, spiritual Sodom; and Naples, Gomorrah in the year 1879, which is in prophetic reckoning 1897. "At the noise of the taking of Babylon, which is also called spiritual Sodom, the earth is moved, and the cry is heard among the nations." (Jer. l. 46.) God's visiting Sarah as He had said, and the Lord doing unto Sarah as He had spoken, 1896 years before Christ, corresponds with God's visiting His church, the true Sarah, as He

had said, and doing unto her as He had spoken, causing the desolations to cease at the time appointed, the year 1878, which is in prophetic reckoning 1896. This year being the end of Daniel's 2300 days, and also of his 1290 days. Abraham's casting out the bondwoman and her son, 1894 years before Christ, corresponds with the time of the complete separation of the righteous from the wicked, the sheep from the goats, preparatory to the destruction of the latter, in the year 1876, which is in prophetic reckoning 1894. God's trial of Abraham, by commanding him to offer up his son Isaac a sacrifice, 1863 years before Christ, corresponds with God's command to all the faithful upon earth to offer up their Isaac on the altar of christian love, which was intimated by the formation of the Evangelical Alliance in the year 1845, which is in prophetic reckoning the year 1863. The flight of Moses from the presence of the king of Egypt, 1531 years before Christ, corresponds with Luther's appeal from the pope of Rome in the year 1518, which is in prophetic reckoning 1531. The Lord's giving Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, 606 years before Christ, corresponds with the Lord's giving the christian church into the hands of the man of sin, the king of spiritual Babylon, in the year 606. Nebuchadnezzar, king of Babylon, and all his host pitching against Jerusalem, and building forts against it round about, 590 years before Christ, corresponds with Gregory the Great's ascent to the papal chair, in the year 590, who with his host pitched against the spiritual Jerusalem, and built forts against it round about. Thus the posts have one measure on this side and on that side.

"And he measured the breadth of the entry of the

gate, ten cubits; and the length of the gate, thirteen cubits." (Ezek. xl. 11.) The breadth refers to the political events in the history of Britain, by which it has been prepared to become the bride of Christ, and the length refers to its religious or church history. The one was mainly developed in England and the other in Scotland; the one being the south gate and the other the north gate. In modern times the distinction still holds good; England has chiefly originated and carried political and commercial reform, while Scotland has been the theatre of important religious and ecclesiastical changes. Manchester is the nucleus of the one, and Glasgow may be said to be the nucleus of the other. The breadth of the entry is from the year 827, when England was united under one sovereign, until the year 1827, when she was prepared for those great political and commercial reforms which began to be effected in the year 1828. This measurement being ten cubits, or one thousand years. The length of the gate itself, from the first event, until the completion of those changes, which would make the nation correspond in every part with the measure or number of the stature of a perfect man in Christ, is thirteen cubits, or thirteen hundred years, commencing with the year 563, when Columba and his twelve monks landed in Iona and founded the christian church in Scotland, and terminating with the year 1863, when the sovereign, the church, and the state of Great Britain will be three in one and one in three, and the fulness of God in them all, a perfect nation, whose number will be six hundred threescore and six.

Ver. 12. "The space also before the little chambers was one cubit on this side, and the space was one cubit

on that side; and the little chambers were six cubits on this side, and six cubits on that side." Within one hundred years of each extreme God gives a glorious manifestation of Himself as faithful and true. Abraham was one hundred years old when the Lord fulfilled His promise to Sarah, Abraham being born 1996 years before Christ, and the Lord's visiting Sarah 1896 years before Christ. The year 1878, which is in prophetic reckoning 1896, is the time of the fulfilment of God's promise to the elect world, from which there will be one hundred years until the end of the terrestrial state of believers, the year 1978, which is in prophetic reckoning 1996. This is the period referred to by the prophet Isaiah, when he saith—"Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call,

I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. lxv. 17—25.) These are the spaces of one cubit, or one hundred years each before the little chambers on this side, and on that side. The little chambers were six cubits on this side, and six cubits on that side; the measurement is given in cubits instead of a reed, as in the previous instances, because each cubit is a hundred ordinary years, and an hand-breadth, that is a hundred and one years; six cubits or 606 years on this side, before Christ, is the first Babylonish captivity; six cubits or 606 years on that side, after Christ, was the other Babylonish captivity. The measurements on this side, before Christ, indicate God's fulfilment of His promise to Sarah—the type of the christian church—and subsequent captivity of the natural seed of Abraham. The measurements on that side, after Christ, indicate the captivity of the true seed, and subsequent and final fulfilment of God's great promises unto the elect. The two corresponding most exactly with each other.

Ver. 13. "He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door." The gate of one little chamber was God's visiting Sarah; and the roof, or covering, or protection of that gate from the mockery or persecution of Ishmael, was a separation between him and Isaac; this roof was erected 1894 years before Christ. The roof, or covering, or protection of the heavenly Jerusalem, from the persecution of the beast, and from a participation in her sins and the

plagues, because of them, is obedience to God's command, when He saith, "Come out of her, my people, and be ye separate." This command is applicable to every individual believer, and also to a nation of believers; and warns all men to depart from even the appearance of evil, because of which the wrath of God is now to be revealed from heaven, taking vengeance for sin. It further warns believers to flee, at the appointed time, and escape beyond the geographical limits of the doomed cities, until the indignation be past. This roof or separation must be made, in both respects, before the year 1876, which is in prophetic reckoning 1894. These are the roofs of the two gates. But the breadth was measured door against door; the two doors are the years 606 on this side, and on that side. From the year 1894 before Christ, until the year of our Lord 606, is twenty five cubits, or 2500 years. From the year 606 before Christ, until the year of our Lord 1876, which is in prophetic reckoning 1894, is twenty five cubits, or 2500 years; thus the breadth of the gate, from the roof of one little chamber to the roof of another, is five and twenty cubits, or 2500 years, measured door against door.

Ver. 14—16. "He made also posts of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner-gate were fifty cubits. And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward; and upon each post were palm-trees." The posts of threescore cubits are the two extremes of the state of man's probation, the time being six thousand

years, terminating in the year 1978, which is in prophetic reckoning 1996, which added to the 4004 years before the date of the christian era, makes six thousand years. Between these posts there is a middle watch, the completion and dedication of Solomon's temple in the three thousandth year of the world's history, and 1004 years before Christ, being three thousand years each way. "The face of the gate of the entrance" is the beginning of man's probationary state; "the porch of the inner gate" is eight cubits, or eight hundred years from 1003 to 1803. It was in the year 1815 that Napoleon's power was finally overthrown by the victory of Waterloo; a period of twelve years from the declaration of war in 1803 until the peace of 1815; so in like manner, twelve years before the invasion of the Danes, 1003, the year 991, they obtained their first signal victory over the English, who afterwards bribed them to depart the kingdom, by paying the sum of ten thousand pounds: this was the face of the porch of the inner gate, the beginning of Britain's burning in the fiery furnace of affliction, out of which a perfect nation would be brought. The year 991 is in prophetic reckoning 996, which added to 4004 years before Christ, make fifty cubits, or five thousand years from the time man was put upon his trial in paradise, until the face of the time when a nation was chosen in the furnace of affliction. This event is thus recorded by Hume: "The Danes, before they durst attempt any important enterprise against England, made an inconsiderable descent by way of trial; and having landed (981) from seven vessels near Southampton, they ravaged the country, enriched themselves by spoil, and departed with impunity. Six years after they made a like attempt in the

west, and met with like success. The invaders, having now found affairs in a very different situation from that in which they formerly appeared, encouraged their countrymen to assemble a greater force, and to hope for more considerable advantages. They landed (991) in Essex, under the command of two leaders; and having defeated and slain at Maldon, Brithnot, duke of that county, who ventured with a small body to attack them, they spread their devastations over all the neighbouring provinces. In this extremity, Ethelred, to whom historians give the epithet of Unready, instead of rousing his people to defend with courage their honour and property, hearkened to the advice of Siricius, archbishop of Canterbury, which was seconded by many of the degenerate nobility; and paying the enemy the sum of ten thousand pounds, he bribed them to depart the kingdom." (*Hume*, chap. iii.) "The narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches," are the continual streams of light which the events of providence, and the arches or triumphs of Christ, were casting upon the Divine purpose. "Windows were round about inward:" this is that sea of glass, like unto crystal, in which, when the temple of the tabernacle of the testimony is opened, all who enter within the veil shall behold the glory of the Lord, and be changed into the same image from glory to glory, even as by the Spirit of the Lord. "Upon each post were palm-trees:" every event of providence is a manifestation of the triumphant glory, and purpose, and power of Him upon whose head there are many crowns, and who is now gone forth on a white horse, followed by the armies of heaven upon white horses.

"Ver. 17, 18. "Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. And the pavement by the side of the gates, over against the length of the gates was the lower pavement." The outward court is that time of the world's history in which God was training mankind in the way or pavement of life, by appeals to their senses and intellects; and the outward court or lower pavement of the christian dispensation, is by the side of the gates, over against the length of the gates. The side of the gates is the manner in which the whole spirit, soul, and body of an individual or national man is wholly sanctified; and the length of the gates is the time occupied in preparing a perfect national man, the number of whose name would be six hundred threescore and six, which is the full length of the gate, thirteen cubits, or thirteen hundred years, from the year 563, until the year 1863. There were thirty chambers upon the pavement. A chamber in providence is the union of three corresponding events; the two events at the extreme points being equidistant from the centre event or middle watch in the development of God's glorious purpose in each case. The thirty chambers have already been measured, and it is only necessary to repeat the measurements of each chamber, the explanation of the events being already given. The chambers will be enumerated in the order of time in which they have originated in providence. The first chamber begins in the year 563, and terminates in the year 1863; the middle watch of which is the year 1213, being 650 years each way. The second chamber begins in the year 598, and terminates in the year 1828; the middle

watch of which is the year 1213, being 615 years each way. The third chamber begins in the year 598, and terminates in the year 1534; the middle watch of which is the year 1066, being 468 years each way. The fourth chamber begins in the year 618, and terminates in the year 1534; the middle watch of which is the year 1076, being 458 years each way. The fifth chamber begins in the year 618, and terminates in the year 1808; the middle watch of which is the year 1213, being 595 years each way. The sixth chamber begins in the year 827, and terminates in the year 1827; the middle watch of which is the year 1327, being 500 years each way. The seventh chamber begins in the year 838, and terminates in the year 1314; the middle watch of which is the year 1076, being 238 years each way. The eighth chamber begins in the year 838, and terminates in the year 1754; the middle watch of which is the year 1296, being 458 years each way. The ninth chamber begins in the year 854, and terminates in the year 1298; the middle watch of which is the year 1076, being 222 years each way. The tenth chamber begins in the year 854, and terminates in the year 1738; the middle watch of which is the year 1296, being 442 years each way. The eleventh chamber begins in the year 959, and terminates in the year 1875; the middle watch of which is the year 1417, being 458 years each way. The twelfth chamber begins in the year 959, and terminates in the year 1879; the middle watch of which is the year 1419, being 460 years each way. The thirteenth chamber begins in the year 975, and terminates in the year 1863; the middle watch of which is the year 1419, being 444 years each way. The fourteenth chamber begins in the year 1003, and terminates

in the year 1603; the middle watch of which is the year 1303, being 300 years each way. The fifteenth chamber begins in the year 1003, and terminates in the year 1903; the middle watch of which is the year 1453, being 450 years each way. The sixteenth chamber begins in the year 1076, and terminates in the year 1534; the middle watch of which is the year 1305, being 229 years each way. The seventeenth chamber begins in the year 1180, and terminates in the year 1854; the middle watch of which is the year 1517, being 337 years each way. The eighteenth chamber begins in the year 1180, and terminates in the year 1860; the middle watch of which is the year 1520, being 340 years each way. The nineteenth chamber begins in the year 1200, and terminates in the year 1534; the middle watch of which is the year 1367, being 167 years each way. The twentieth chamber begins in the year 1205, and terminates in the year 1863; the middle watch of which is the year 1534, being 329 years each way. The twenty-first chamber begins in the year 1296, and terminates in the year 1772; the middle watch of which is the year 1534, being 238 years each way. The twenty-second chamber begins in the year 1303, and terminates in the year 1903; the middle watch of which is the year 1603, being 300 years each way. The twenty-third chamber begins in the year 1367, and terminates in the year 1701; the middle watch of which is the year 1534, being 167 years each way. The twenty-fourth chamber begins in the year 1419, and terminates in the year 1875; the middle watch of which is the year 1647, being 228 years each way. The twenty-fifth chamber begins in the year 1419, and terminates in the year

1879, the middle watch of which is the year 1649, being 230 years each way. The twenty-sixth chamber begins in the year 1518, and terminates in the year 1828; the middle watch of which is the year 1673, being 155 years each way. The twenty-seventh chamber begins in the year 1518, and terminates in the year 1860; the middle watch of which is the year 1689, being 171 years each way. The twenty-eighth chamber begins in the year 1539, and terminates in the year 1863; the middle watch of which is the year 1701, being 162 years each way. The twenty-ninth chamber begins in the year 1685, and terminates in the year 1745; the middle watch of which is the year 1715, being 30 years each way. The thirtieth chamber begins in the year 1685, and terminates in the year 1805, the middle watch of which is the year 1745, being 60 years each way.

Ver. 19. "Then he measured the breadth, from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward." The forefront of the lower gate is the year 1803, the end of the eight cubits or eight hundred years, which is the measurement of the porch of the gate. The inner court without is the time when God shall pour out His Spirit upon all flesh; the time of the state of the glory of Christ's church as a terrestrial body; the inner court within being its glory as a celestial body. The forefront of the inner court without, is the time when Judah, the Jewish nation—Jerusalem, the nations now under the spiritual dominion of the beast—and Israel, the nations now holding the true faith, shall all be united in one glorious kingdom, preserving their national peculiarities and distinctions,

when the word spoken by the prophet Ezekiel shall be fulfilled, which saith: "Say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein; even they, and their children, and their children's children, for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 21—28.) This great event, the union of Judah, Jerusalem, and Israel, under one king and one shepherd, is the fore-

front of the inner court without, and will take place in the year 1903; so that from the forefront of the lower gate, the year 1803, to the forefront of the inner court without, the year 1903, is one hundred cubits, or one hundred years, eastward and northward; embracing all the nations from and between the land of Palestine eastward, and Great Britain northward.

Ver. 20—23. "And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side, and three on that side; and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm-trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits." The gate of the outward court that looketh toward the north is Scotland. All the measurements of this gate are precisely the same with those of the east gate already given; the length of fifty cubits is the same with the measurement from the face of the gate of the entrance unto the face of the porch of the inner gate, (ver. 15,) and the breadth five and twenty cubits is the same with the breadth from the roof of one little chamber to the roof of another, door against door. (Ver. 13.) "They went up unto the north gate by seven steps;" these are, faith, one; virtue or fortitude, two; knowledge, three; temperance, four; patience, five; godliness, six; brotherly kindness, seven.

By the cultivation of these christian graces, and by the possession of these alone, can men ascend in their spiritual state to "the gate of the inner court over against the gate toward the north, and toward the east." "The arches or triumphs of christian grace were always before them." They count themselves not to have apprehended while they are ascending these seven steps; but this one thing they do, forgetting those things which are behind, and reaching forth unto those things which are before, they press toward the mark of the prize of the high calling of God in Christ Jesus. Let, therefore, as many as be perfect be thus minded; and if in any thing christians differ in opinion, God shall reveal even that unto them. But it is essential to the growing perfection of the body of Christ in love, that to the extent christians of all denominations are agreed they should walk together by the same rule and mind the same thing; in whatsoever they differ, let them each hold by their conscientious convictions of what is truth, giving earnest heed to the more sure word of prophecy, which is as a light that shineth in a dark place, until the day dawn, and the day star arise in their hearts; for no prophecy, or doctrine, or statement of Scripture is of any private or single interpretation; for the prophecy came not in old time by the will of men, whose wisdom is limited, but holy men of God spake as they were moved by the Holy Ghost, whose wisdom is manifold. The truth of God is not only a two-edged sword, but it is like God Himself, immeasurable and inexhaustible in its treasures and the manifold variety of its interpretations; so that it is utterly impossible for any man, or any church, not inspired by the Holy Ghost, to declare a perfect rule or standard of faith. The great mystery of

God's purpose is practically developed, not in one section of the church, nor in all sections of the true church; but in order to obtain one grand and perfect practical illustration of revealed truth, it is necessary to review every system of religion now existing upon the face of the earth, taking out of each what is in accordance with truth, and uniting all together. The admixtures of error in some sections of the visible church do far outweigh what they possess of the truth in their system; still they bear witness to some portion of truth, without which a perfect unity could not be obtained. In other sections of the visible church the darkness of positive error, either in doctrine or in practice, is proportionately small to the amount of truth they hold; still their testimony is not a testimony for the whole truth, and all in such circumstances should apply themselves diligently, so that they may reach the measure of the stature of perfect men in Christ. "The arches or triumphs are still before them." The measurement from gate to gate is one hundred cubits, or from 1803 to 1903, one hundred years. The gate of the inner court, the entrance to the inner man, or the practical illustration of the Divine life working in the souls of men, was over against the gate toward the north, first manifested in Scotland in latter times. It began to bear fruit in the year 1772, and was yielding even an hundred fold in the year 1834, when the church of Scotland passed the veto act; for the events of both years were the fruits of the Spirit of God working in the inner court of man's nature, even that hidden life of inconceivable happiness, the fountain of which, the Spirit of the Lord, opens within the man; that life which is felt, but like its Author is invisible, while it is immortal; that life which is the fulness of

joy and perfection of bliss within the man, but which he cannot communicate to any other man. There is but one fountain to which all must go, and out of which every man must drink for himself; and that fountain is the Holy Spirit, God's unspeakable gift to a man in Christ. The middle watch between these two events is the year 1803, which is the forefront of the lower gate. The entrance to the most holy place or time will be opened in the year 1883, and the last enemy will be destroyed in the year 1923, when a most perfect living illustration of the truth of God shall be manifested in the world. The book of life, the living epistles of God, written in the hearts of men and the institutions of society, shall then be opened. The middle watch is the year 1903, which is the fore front of the inner court without. "Seven months shall the house of Israel be burying of them that they may cleanse the land." (Ezek. xxxix. 12.) That is from the time God appeared by His Spirit among His people to rebuild Jerusalem, the time when that great city Babylon (which includes all the enemies of truth, and obstructions to its full living manifestation among men,) began to be overturned in Scotland, 1772; when also the holy city, the new Jerusalem, began to descend out of heaven, having the glory of God, and prepared as a bride adorned for her husband; until the consummation of the bride's marriage with the Lamb, is seven months, or 210 prophetic years, which is 207 ordinary years, which, added to the year 1772, gives the year 1979 as the forefront of the inner court within, the beginning of the eternal state of celestial happiness.

Ver. 24—31. "After that he brought me toward the south, and behold a gate toward the south: and he

measured the posts thereof, and the arches thereof, according to these measures. And there were windows in it, and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side, and another on that side, upon the posts thereof. And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits. And he brought me to the inner court by the south gate: and he measured the south gate according to these measures: and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it, and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches round about were five and twenty cubits long, and five cubits broad. And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof: and the going up to it had eight steps." The gate toward the south is England, and the measurements are precisely the same as those of the gates towards the north and the east, with the exception of the gate in the inner court toward the south. (Ver. 27.) The religious or spiritual state of the body of Christ was mainly nourished and developed in Scotland: the windows in the south gate were not the windows in the north gate, but only like unto them. (Ver. 25.) They had the form of true religion in England, but in Scotland they had the power, the spirit, and the life of godliness. In England, however, the social and political state of Christ's body was mainly nourished and developed; and the gate in the

inner court toward the south was opened in the year 1828, by the repeal of the test and corporation acts. Hitherto British statesmen had only ascended or kept within the range of the seven steps, which terminate in brotherly kindness, which, in political phraseology, is protection to ourselves, to the exclusion, and, if unavoidable, as a necessary result of the practical working of the principle, even to the injury of others. The eighteenth century was remarkable in England for the rapid growth of nonconformity to the church of England. John Wesley in particular, became the founder of a large, influential, and well-organised body of nonconformists, although at the outset the movement was merely intended as an auxiliary to the church of England. The political importance of nonconformists grew in proportion to their numbers; and Wesley's movement tended most of all to the opening of the gate in the inner court towards the south. John Wesley was ordained a priest of the church of England, in the year 1728; so that from this gate, the year 1728, until the other gate, the year 1828, is an hundred cubits, or 100 years. (Ver. 27.) It was by this gate that the nation was finally ripened for its entrance into the inner, social, commercial, and political court, which is by the way of the south gate, England. The measurements, however, are otherwise the same with the north and east gates, until the year of entrance, 1828. From thence it was fifty cubits long; that is, in fifty years from that date, in the year 1878, the abomination that maketh desolate shall have finished its course. It was five and twenty cubits broad; that is, in five and twenty years more, the year 1903, will appear the forefront of the inner court without; and the everlasting union between Judah, Jerusalem, and Israel, will be

effected. The arches or the triumphs thereof round about were toward the outer court, and they were five and twenty cubits long, and five cubits broad. The length is from the year 1803, when the twelve years' war in defence of political freedom, against the ambitious and despotic designs of Napoleon, commenced, until the year 1828, when the great door of civil and religious liberty began to be widely opened in Britain, which is five and twenty cubits, or five and twenty years. The breadth is from the year 1828, until the year 1833, the political arches or triumphs of these years being the repeal of the test and corporation acts in 1828, the passing of the catholic emancipation act in 1829, the passing of the reform act in 1832, and the passing of the acts for reducing the number of the Irish church dignitaries, and slave emancipation in 1833; the measurement being five cubits, or five years. In the year 1830, the revolution in France overthrew the reigning dynasty, which was the removal of an obstruction to the growth of liberty in France, and among other nations on the continent. "The going up to the south gate of the inner court had eight steps." (Ver. 31.) Britain at length entered upon the practical development of those heavenly principles of love and good-will to all men, which should regulate the conduct of man to man, and nation to nation. There were no doubt many engaged in the controversy which resulted in the adoption of these measures, whose hearts were right, and who were wholly influenced by that charity and love which prompt a man to do unto others in every relation of life, as he would wish to be done unto himself. All the measures passed in these five years were good, and originated in good motives, and many of their advocates were men under the regulation

of right principle. A spirit of love to dissenters and Roman catholics, a desire for political freedom, and sympathy for poor slaves, reigned in many men's minds; and the men who were willingly instrumental in preparing the way for the carrying of these measures, as well as those who framed and adopted them, have been highly honoured; their names shall be mentioned throughout eternity, in the regions of the blessed, with becoming respect; they will be held in peculiar honour, as the benefactors of a nation, and through that nation, the benefactors of a world. As much cannot be said of the spirit of the many who supported and agitated for commercial reform. It cannot be gainsayed, that a spirit of selfishness pervaded the minds of many who advocated the principles of free trade. It was a war of class against class; and on both sides pecuniary gain was in many instances the sordid motive. The corn laws were undoubtedly iniquitous, and opposed to what is just and equitable, and their abolition was an act worthy of good and great men. The supporters of these laws appear still to be blind to what concerns the true interests of the country, in their undignified and unseemly race to protect their own self-interest. They should beware of what they say and do, for they live in perilous times; and if they have not yet learned that their own individual happiness and prosperity depends wholly upon the justice and equity of the laws which regulate the affairs of the whole nation, it is high time they were beginning to study more closely the true principles of political economy, national greatness, and individual happiness; and it will be well for them to learn practically how to apply those heavenly principles which teach every man that his true wellbeing consists not in the amassing of

wealth, neither in the largeness of a rent-roll, nor in the possession of class advantages—but rather in the willingness of a large heart, to sacrifice all, even life itself, if need be, at the altar of a nation's necessity, and the cherishing of that spirit which prompts a man to go about zealously seeking to do good to all men, as God gives him opportunity. To all such is given the sure promise of the life that now is, as well as of that which is to come; and against all of a different spirit, the wrath of God is now revealed from heaven, in righteous judgments abroad in the earth. The spirit of not a few who desired the abolition of these laws, although seeking a right thing, was striving for it from a wrong motive. Commercial men who were influenced by the mere hope of making more gain, were far from the possession of that charity which seeketh not its own. The triumph of right over wrong, was in their case the triumph of selfishness over selfishness, accompanied with this aggravation on their part, that they were indifferent about the consequences to others, provided they gained their own object. God is not mocked; and this godless and cruel spirit has been severely rebuked by that wide-spread desolation which the haste of numbers to be made rich has brought about within the last few years. It is worthy the reflection of these deep calculating men, the fact, that while they were busy exposing the hollowness of those arguments by which unjust principles were supported and defended by others, God was exhibiting their own greed of gain, in the mania of railway speculation, and holding up to view in His providence the grievous extremes of inconsistency into which men will run when permitted, in the pursuit of their selfish schemes of aggrandisement; and they may be assured, if the fire through which they

have already passed has not brought them to repentance, there is a hotter furnace now in process of kindling; and wo, wo, wo unto that citizen of Great Britain, who from henceforth will not strive to learn to suppress a selfish spirit within him, and look not upon his own things, but also upon the things of others, and seek the welfare and happiness of all, even to the injury of himself. These are truly the days of God's vengeance; and selfishness is that hateful and abominable spirit which God has determined to destroy. Blessed are they who are willing of themselves to do the will of God in this matter; all such shall enter within the gates into the holy city, and shall drink freely of the fountain of true and eternal happiness. But there were some who advocated these great commercial changes from an appreciation of the righteousness and justice of what they sought to accomplish. It may seem invidious to single out some individuals by name, as entitled to the gratitude of the nation in this matter; but the country has already acknowledged them as such, so that others also worthy, though less conspicuous, cannot complain. Richard Cobden claims notice first; and he would be a bold man who would accuse him of selfishness in the prosecution of a course which cost him health, labour, anxiety, and, if not pecuniary loss, at least no pecuniary gain, until the principles he advocated were triumphant. They who are conversant with the workings of the human mind, and they who have closely watched the workings of the British national mind, can alone form any estimate of the gigantic efforts of intellect, by which its prejudices were removed, and its spirit roused in regard to commercial reform. They were but comparatively the very few of the nation who were drawn into

the agitation by the prospect of pecuniary gain; and to Richard Cobden belongs the peculiar honour of being the chief human instrument in awakening the greatest empire of the world, possessing a measure of intelligence altogether incalculable, to a sense of right principle in regard to the regulation of commerce between man and man; which has occasioned a social earthquake, the heavings of which have not yet subsided, and shall soon merge in those greater social, religious, and political changes, which are now to precede the restoration of all things in Britain. It would have been pleasant to have been able to record, that so great a man had still continued to maintain his high reputation; but it would be wrong not to say, that Richard Cobden's subsequent career has been far less brilliant as a public man; and the reason is, he has in a great measure ceased to be the advocate of what is incontrovertibly right in principle; and has propounded not a few things which to himself must have appeared, for the present, to be hopelessly impracticable, while unsupported by any thing but arguments based upon practical expediency. It will be a good thing for the nation, if he and others, not less anxious for the true prosperity of the commonwealth, will deal less in what is too much like senseless agitation, and abound more in great and statesmanlike demeanour. Richard Cobden is one of a very few great minds, endowed by God with unusual powers, to assist in guiding and leading the nation through the perils of these days. Let him endeavour to realize his destiny, and cease from even the appearance of political agitation. The name of Russell is familiar as a household word in this empire; and lord John Russell is among the greatest of Britain's intellectual princes. His name

is associated with every great and good measure carried in recent times; and his memorable letter in 1845, hastened in no small degree the crisis then impending. He has earned to himself great fame, which shall outlive this transitory state; and he has been one of God's mighty and willing instruments in preparing this nation for the glory which is now so near at hand. There is much in his public life indefensible; but where is the perfect man? and there are but few, yea, the very fewest of the few of those who make greatest pretensions to superior morality and rectitude, who would, if placed in his circumstances, have maintained a reputation so fair, as he now does, after a trial of many years. May God long preserve his precious and valuable life, for we need him in these days; and he has that sure leaning to what is right in principle, that will make him an apt pupil in the school of heavenly wisdom, the more especially, if he will free himself from the trammels of party spirit, which have more than once, in his past career, placed him in an unpleasant position. There are other two men, a calm review of whose public career has led me to cherish in my heart towards them a sense of profound veneration; and these are, the Duke of Wellington and Sir Robert Peel. They have more than once been the divinely appointed instruments of deliverance to their country. They have been placed in circumstances the most trying, and the most difficult to flesh and blood; and there are not other two men in the kingdom but would have failed and come short in the trial. The illustrious duke has a fame beyond all precedent, and he is a living witness of the goodness of that God who rules in all things. He has lived long to enjoy his hard-earned honour and renown; and God may

spare him yet for many years to behold the rich fruits of that life of labour he has spent in the military and political service of his country; until combining the living spirit of the devout worshipper with the noble heart of the genuine patriot, the great and good man, venerable and respected, will say with the aged Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke ii. 29—32.) It is painful to contemplate the treatment to which Sir Robert Peel has been subjected since the year 1846. The foremost in the ranks of his former admirers, suddenly converted into his avowed personal enemies, as well as political antagonists. It is not because of any unfavourable prejudice against the advocates of protection as such; neither is it any personal predilection for the man himself, that occasions a reference to Sir Robert Peel in a work of this kind. It is because that in his mind there has been waged a conflict between what is political truth and political error; it is because that with his personal history God has associated the history of the practical development of great and vital principles; it is because he has been a real martyr to the cause of truth, that his life and conduct, especially in the momentous question of commercial reform, are worthy of a prominent place in the narration of those secondary causes, which shall issue in the happiness of a whole world. It would only aggravate the evil to speak unkindly of his accusers. It is to be hoped, and may God grant to all of them grace of heart to prove themselves true patriots in the national crisis now at hand; but it would be

unfair to themselves, not to point out the only intelligible interpretation their past conduct will bear. Their self-interest appears to have blinded their common sense; or they have given way to the fury of a malevolent spirit against a man who would not violate his conscience, and become the instrument of ruin to his nation, in the vain effort to protect their exclusive and unjustifiable privileges. Either interpretation is not creditable to opulent citizens of Great Britain, be they peers or commoners; but the one or the other must be adopted; and these men may write and speak as they please; the most charitable light in which their conduct can be viewed is, that they form their conclusions as to what is politically right or politically wrong, not by an examination of a question upon the broad principles of what is duty to God and duty to man, but make the first element of every inquiry the ascertaining of what injury or good the adoption of certain measures may occasion to themselves; and who will shut their eyes against the truth, and steel their hearts against conviction in a matter where their self-interest is at stake. It is possible for such men to deceive themselves with the idea of cherishing patriotism; and they may be permitted, without compunction of conscience, to put themselves forward as conservatives of what is just in principle, and correct in conduct. If so, their case is all the more pitiable; for that is a grievous delusion which so blindfolds a man, as to deceive him into the belief that he is the hero of a nation's honour and rectitude, when all the while he is himself the origin and the end, the alpha and the omega, of all he desires to accomplish. Let men examine themselves,—a conscience void of offence towards God and men is of more value than the wealth

of the whole world; and the richest and the greatest should remember, this is but a state of probation in which they are but stewards upon their trial, to prove their fitness or unfitness for places of greater distinction among the principalities and powers in heavenly places. They would act wisely in making to themselves friends of the mammon of unrighteousness; for what will it profit them if they should gain the whole world and lose their own souls? It is unpleasant to speak in terms condemnatory of the principles or practice of any man; it is not more agreeable to sound the trumpet of another's fame; but when justice and truth are involved, the one must not be shrunk from, and the other must be encountered. It is not too much to say, that upon the issue of the conflict in Sir Robert Peel's mind, in the crisis of 1845, hung the destiny of this great nation. It was so ordered by God, and he has been set forth in these last days a noble public example of suffering for well-doing. Those who will not give him credit for conscientiousness, do themselves a greater injury than they inflict upon him by imputing his conduct to any other motives. His self-interest was equally opposed with their own to the policy he adopted, for he was an owner of landed property. He could not but foresee the breaking up of his party, and the secession of a large number of his political followers. He was not insensible to the fact that the course he was about to pursue was destructive of those very political principles, in the advocacy of which he had risen to the highest honour that can be reached in a nation; and he could not be blind to the apparent inconsistency of his new course. In short, interest, influence, power, consistency, and political friendships all contended in his mind against

the new views; and not one of his opponents have been able to single out one unworthy motive by which he could have been actuated in arriving at a fixed determination as to his conduct. The only appearance of a charge against him is, that he sought popularity; and is this a crime in a free country? Let it be admitted that he had no higher aim than a love of popular fame, and that to secure it he sacrificed himself and his party,—then it is to him the greatest honour that can be gained. In such a view of the case his was an act of self-immolation to please what he believed to be the desire of a large number of the nation; and he is on that account the very perfection of the pattern of a good and righteous ruler. Would to God that all would act so! But although this exalts him highly in one sense, it would be ungenerous, nay, it would manifest an unpardonable ignorance of a man's true nature, to imagine that the mind of Sir Robert Peel could have been swayed in its resolution, at so important a crisis, by any thing so ephemeral as popular fame, than which nothing is more uncertain. He was in the hands of his God; his attention was arrested by those startling calamities which God was bringing upon the nation; his conscience warned him with a loud and distinct voice of the perils by which the national ship was beset; he gave the matter the honest and upright consideration of his heart. Many a time would the voice of self-interest and party connections be heard in his mind advising a different course. No man can judge of the greatness of the conflict which must have preceded in his mind the formation of his fixed purpose. He had the power to perpetuate wrong in this country, and plunge us into the same abyss which has engulphed the continental

nations. He had the power to resist the repeal of the corn laws—to pass severe enactments against the league agitators—to sow the seed of political discontent far and wide—to obstruct for a time the welfare and prosperity of the community. He had every possible inducement to exercise that power, and would have been highly extolled by many of the great and noble of the land for so doing. Conscience was his only opponent; it told him plainly what was the will of God, the necessity of the nation, and his own duty. He was God's honoured instrument in that eventful crisis. He was strengthened for his trial, and he withstood, in the hour of difficulty, a great temptation. He obeyed the dictates of an enlightened conscience; he did what he believed to be right, regardless of the consequences to himself personally; he has been the object of unmerited obloquy and reproach; nevertheless, his reward is great, and when his accusers shall hide themselves ashamed of what they have said and done against him, he shall stand forth, having God's mark set upon him as one who was faithful in a day of trial, and who shall for ever be regarded as a national deliverer in perilous times. May he now know in his heart that heavenly happiness which the Divine Spirit can alone impart; and may he now be as great in spiritual and religious excellence as he undoubtedly was in political rectitude; and then he shall be proved to be, if not the very greatest, at least among the greatest of the great spirits whose lot has been cast in these troublous times of the world's history.

Ver. 32—34. "And he brought me into the inner court toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, were

according to these measures; and there were windows therein, and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outward court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps." The gate toward the east is Europe and Palestine; the measurements of it are the same with those of the south gate. The gospel came from the east and was sent to Britain because of the unbelief of those to whom it was first preached; "for as we in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 30—33.) All Europe, yea, the whole world, has a vital interest in what God has done for and in Great Britain. The wise among other nations will study well the framework of British society, and, as far as practicable, endeavour to remodel their institutions after her heavenly pattern. What has been begun in England in 1828 will have had its fruit all over the continent of Europe, and in Palestine, in 1903. Britain owes much to the Jewish nation; and the time is now come when she must exert herself by employing christian and strictly lawful means in order to effect their restoration as a nation to their own land. The people of continental nations and the Jews must learn to practice brotherly love to all men, even to the wicked and oppressive; for without this spirit to regulate their political and religious

movements they will do evil and not good. The going up to the inner court of human happiness has an eighth step, which is charity or love, the bond of perfectness.

Ver. 35—37. "And he brought me to the north gate, and measured it according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof on this side, and on that side: and the going up to it had eight steps." The north gate is Scotland, and the measurements are the same with those of England. In Scotland must first be manifested the visible unity of God's people; the churches in Scotland being nearer a state of union than the churches in any other nation. It is to be feared that the true principle upon which christian union can alone be founded, is not fully understood. For a long period, an exclusive and sectarian spirit was predominant in the minds of the best men; indeed, great piety was too frequently associated in the mind with considerable bigotry; now, however, the bands are broken, and a spirit of christian love largely prevails in pious minds. It is now in danger of being carried to an opposite extreme, and in the race to show kindness to brethren of other denominations, some are apt to become indifferent about their own. Now that the prejudice of sect is in a great measure removed, it would be well to keep in mind, that it will be much easier to feel warmth of heart for a brother of another denomination whom we meet seldom, and that always in the most favourable circumstances for cherishing kindly feeling, than to preserve undiminished our attachment to them whom

we must meet frequently, and that in circumstances which will occasionally demand from us the exercise of patience, and great forbearance. Good men must be upon their guard; not that they are to check the outgoings of their heart in largest measure towards brethren of other denominations, but rather that they watch and pray, lest they love less, and cease to forbear with their brethren of the same denomination, with whose constitutional infirmities they are more familiar, and to the opposition of whose antagonistic prejudices they are more frequently exposed. Christ is the centre of all things; it is in a peculiar manner that Christ is the centre of christian unity. Supreme love to Jesus in the heart is the cord by which all christians can be bound together in one living and harmonious body. The first exercise of this love is upon the man himself; for ere he can truly love another he must subdue himself, and be not only in name, but in fact, subject wholly to Christ's word in his every thought and imagination, as well as word and deed. The lusts of his flesh, the carnality of his mind, and the pride of his spirit, must all be completely uprooted and destroyed. That man deceives himself who imagines that he is a christian while permitting any part of his threefold nature to violate the Redeemer's will in thought, word, or deed. Men must learn, that christian love first manifests itself in the unceasing effort to destroy what is destructive within themselves. No man, be he office-bearer or member, can afford time, if he be in earnest in this great warfare, to be the critic or the judge of another. Every moment he is himself in danger; every moment he must watch with vigilance, and pray without ceasing; he who will know what the love of Christ is, will never know rest

until he reach the stature of a perfect man. Such perfection is attainable, and will now be reached by not a few even upon earth; but let all know, it is neither by one nor a thousand mental conflicts; it is not by imposing hours of self-restraint, and then taking days of self-indulgence; it is not by set seasons of prayer and meditation, the intervals between which are filled up by any subject that may enter the mind, however frivolous in its nature; but it is by one continued and divinely sustained conflict with the powers of darkness, not yielding or relaxing for a single moment; it is by perpetual self-restraint; it is by breathing the spirit of prayer, as regularly as the breath of natural life is inhaled, conjoined with set and particular seasons of special daily prayer and devout meditation, and, added to these, the exclusion from the imagination of all that is hurtful and frivolous; these are the means by which a man may, through almighty grace, become a perfect man upon earth, and at the end of his warfare enjoy a delight and happiness which nothing can move; for such a man is equally exalted above the sorrows and the joys of this life; the one cannot depress, the other cannot unduly elate him: in short, such a man is filled with all the fulness of God, and he knows by experience the love of Christ, which passeth knowledge, in theory. Christian love, when felt in the heart, must be shown in all a man's conduct towards his domestics and relations. Whatever their character, charity covereth the multitude of sins; and the man who could, upon any account, wilfully speak or act unkindly towards a wife or child; or who could treat a servant harshly because of some neglect which may have inconvenienced him a little; or who could turn a deaf ear to the entreating

cry of a poor and suffering relative; or who could allow to rankle in his heart a resentful sense of injury, received from another, however great; in such a mind the love of Christ would be choked in its growth; and the pretensions of such a man in public, among christians, if he spake as if he possessed a large and loving heart, would be the worst kind of hypocrisy, because he would be making a mockery of the highest of all christian graces. Those who knew him in private would despise him; those who knew him in public would never see any thing in him to admire, and in due time Jehovah would unmask his hypocrisy, take away the scandal of his sinful conduct, and then he would become a torment to himself. Christian love, if genuine, is most manifested when its objects are most unworthy. He who would make another man's wickedness an apology for his severity and hard-heartedness, knows but little of the love of Christ, who came into the world that he might suffer unto death for the chief of sinners. Christian love, wherever it exists in a heart, will prompt a man to do good to all, and will prevent him from being willingly the instrument of pain or uneasiness to any. Christian love flows out in copious streams in all directions, refreshing with its heavenly influence all who hold intercourse with its possessor. Meet that man where you will, his look is kind, his word is pleasant; his heart is so tender, that he cannot be happy if he knows he has uttered even a sentence that has pained another, until he goes and heals up the wound. Even when provoked, and tempted, and ill used, if he unguardedly has said what he feels was severe, he waits not to reason as to the amount of evil his opponent had done to him, he only sees his own error, he shuts his eyes to the

faults of another, even when these have been the occasion of his own inadvertency; he disregards what the worldling may think or say; his heart is warm, his spirit is tender, he cannot allow another to be uneasy because of him; he goes with a happy mind in quest of his opponent, and with a tear of heartfelt joy, he says: I spake unkindly to you, it has given me pain, I have come to tell you I am sorry for it, I hope you have not suffered much because of it. His neighbour is taken by surprise; this is not what he is accustomed to, and by the power of christian love thus developed, a harsh and impetuous man is so rebuked, that, while he may conceal his sense of shame, he profits by the holy and meek behaviour of a beloved disciple of the well-beloved Son. This is christian love; and wherever it exists, animosity and strife will soon disappear. One such man would overcome a hundred in his own rank and station of life; and a few such men in our senate, and our church, possessing talent and ability proportionate to their warmth of heart, would be a blessing unspeakable to the nation. It is the Saviour's command—peculiarly the command of Jesus—that we love one another, even as He has loved us, and gave Himself for us. Let all cultivate assiduously this spirit, and let earnest prayer and supplication be made to God continually for all saints, that the Lord would reveal in them His great love, and that they, feeling their own hearts mightily constrained by its power, would then in their homes, among their friends, in the world, in the church, and unto all men, manifest the greatness of the constraining power of Christ's love, that others might take knowledge of them that they have been with the Lord.

Ver. 38—43. "And the chambers, and the entries

thereof, were by the posts of the gates, where they washed the burnt-offering. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering. And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the four tables were of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice. And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering." This passage is descriptive of the time and the manner in which the church in the latter days will be prepared for the full manifestation of the glory of the Lord. "The chambers, and the entries thereof, by the posts of the gate," are the times of refreshing from the presence of the Lord, the measurements of which are given in the subsequent portions of this prophecy. The times of refreshing are the times of the washing of the burnt-offering. Under the Mosaic dispensation, the inwards and the legs of the burnt-offering were washed in water by the priest. The inwards are intended to represent a man's moral nature, and the legs his mental faculties; and the design of the institution was to teach that by the waters of affliction Jesus, our Great High Priest, would enlighten the minds of men in the knowledge of the truth, and quicken their spirits from dead works to serve the living God; thus cleansing their legs

and their inwards as with the washing of water. "In the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offerings, and the sin-offering, and the trespass-offering." These are the two tables of God's law; upon the one is written, "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and upon the second is written, "Thou shalt love thy neighbour as thyself." We have reached the porch of the gate, and God is now writing those laws by the power of His Spirit upon the living tables of men's hearts, and training them by the discipline of His providence, to make His favour their first desire, the good of all other men their next, and to such as act in this spirit, all things that they can desire for themselves will be added. There being two tables on this side, and two tables on that side, teach that the name of God must be written upon the church and upon the state. Men must give evidence of the law of God being written in their hearts, both in their political and religious institutions. The inward teaching of the Spirit and the knowledge of God's will thus acquired, is that whereon men slay the burnt-offering, the sin-offering, and the trespass-offering. The burnt-offering is the body of sin and death, the old man which is corrupt according to the deceitful lusts. It must be wholly destroyed ere a man enter within the gates into the holy city, of which the burning without the camp of the bodies of those beasts whose blood was brought into the sanctuary by the high priest for sin was a figure. Jesus, our Great High Priest, has Himself suffered without the gate, that He might sanctify the people with His own blood.

Whosoever is sprinkled with that blood must be washed in the holy place. If the vessel or body in which the soul and spirit has been sanctified be an earthen one, any of the hundred and forty and four thousand, it must be broken,—the body must be dissolved by death and revived again at the last day. If it be a brazen pot, any of those bodies to be made perfect through suffering, before translation to the state of celestial glory without tasting of death, then it must be both scoured and rinsed with water; these shall come out of great tribulation, having washed their robes and made them white in the blood of the Lamb. The waters of the flood are a figure of the manner of the destruction of the flesh. The destruction of the first-born of Egypt is a figure of the agency, men being delivered unto Satan, the destroying angel, for the destruction of the flesh. The command to the Israelites to extirpate the Canaanites out of the land, was intended to teach the duty of believers in relation to the regeneration of the body; they must themselves put off the old man, crucify the flesh with its lusts, be buried with Christ in baptism, that they may be raised to newness of life. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," of which the peace-offering under the Mosaic dispensation was a figure. The sin-offering was for sins done through ignorance of the commandments of the Lord; the times of past ignorance God has winked at, but now commands all men everywhere to repent. The sin-offering is a figure of a man's penitence, when through the knowledge of the truth his mind is enlightened, and he himself convinced of his sin. The trespass-offering was for uncleanness contracted by a forbidden alliance with what was unclean, the knowledge of which should

lead a man to break off the connection. The three things to be slain are the body of sin and death,—ignorance of the true spirit of God's law,—and improper alliances resulting from this ignorance. On the two tables of the law, written by the Spirit in a man's heart, these are all slain; and if he be a genuine disciple, "he will draw near with a true heart in full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water." (Heb. x. 23.) "At the side without, as one goeth up to the entry of the north gate, were two tables;" in Scotland chiefly was to originate the movement towards the union of christians in the last days as a religious body; upon the hearts of Scotchmen the Spirit of God was to write the two tables of the law in regard to religious fellowship. "On the other side, which was at the porch of the gate, were two tables;" in England, "on the other side," chiefly was to originate the movement towards the union of christians in the last days, as a political and commercial body; upon the hearts of Englishmen the Spirit of God was to write the two tables of the law in regard to political and commercial freedom.

Ver. 41. "Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices." The church and the state have two tables each for their purification, England and Scotland have four tables each for their purification; the uses of these are prefigured in the Mosaic dispensation. One for the priest that is anointed, the minister of the word; one for the whole congregation of Israel; one for the ruler; one for any one of the common people who has sinned through ignorance. (Lev. iv.) Four tables for each nation. This is that of

which Zechariah spake, saying, "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." (Zech. xii. 10—14.) "The four tables were of hewn stone for the burnt-offering;" the different classes in each nation have been trained by God in His providence, and made meet for this glorious work; the stones were hewn. The measurements indicate those events in providence by which God would point out distinctly the means to be used in accomplishing the restoration of all things. The tables were a cubit and an half long; the formation of the Evangelical Alliance, in October, 1845, and the ecclesiastical union of the Secession and Relief churches in Scotland, in May, 1847, are the two events connected by the measurement of a cubit and an half, or a year and a half. They were also a cubit and an half broad; this measurement is from May, 1847, until the flight of the pope in November, 1848. They were one cubit high; this measurement is from November, 1848, until the safety of the Hungarian refugees in Turkey was secured in 1849, by the armed demonstration of

France and England in their behalf. These measurements are designed to teach men individually that the chief desire which they should cherish in their heart, and that to which all their labours should be devoted, is the accomplishment of the unity in one brotherhood of all that dwell upon the earth, this being the great end for which Jehovah has created all things; its accomplishment being that for which the whole machinery of grace and providence has been put in motion; and its realization that which will give glory to God in the highest, peace on earth, and good will to men. They teach next that every man should do what in him lies to remove causes of ecclesiastical disunion, and further by every possible means the union of ecclesiastical bodies. All may be assured that God will now write His laws upon men's hearts; and let not even one in these blessed, though troublous times, allow himself to be ruled in any matter by a sectarian spirit. They teach thirdly, that the body of sin in every man must be destroyed or he will be destroyed himself. Selfishness is that body of sin, and he is in a pitiful case who will still continue to seek his own rather than the good of others; he who will not repent shall assuredly perish. In Great Britain impenitent men will meet their doom earlier than if they dwelt upon the continent; for judgment must begin at the house of God. Our God is a consuming fire, and is now gone forth in wrath, which shall not cease to burn until they who love Him supremely, and their neighbour as themselves, are tried and purified and made white; and until all who continue selfish are burnt up root and branch. What will not be reformed must be destroyed. They teach fourthly, that kindness must be shown to the wicked, and assistance given them when they are doing what is

right, and making themselves serviceable to the cause of justice and humanity. The Turkish empire is doomed to destruction; but when she became instrumental in delivering from oppression and tyranny the Hungarian refugees, England and France did what was commendable when they supported her in that matter. These measurements are designed to teach this nation and the world the instrumentality by which God will glorify Himself in the eyes of all men in these days. In Britain, the Evangelical Alliance shall continue its work until the whole empire be perfected in one, each nation remaining, however, a distinct ecclesiastical body. The Alliance will be aided in its work, these being at the same time the fruit of that work, by ecclesiastical unions progressing throughout the kingdom. When Britain is one, sovereign, church, and state united in everlasting harmony together, then she shall enter most vigorously upon that work committed to her care, even the evangelization of the whole world. The overthrow of popery in 1879, and the deliverance of Europeans in 1895, will open wide doors to her in this glorious work; and by these means, in due time, the knowledge of the Lord shall cover the earth as the waters cover the sea. The hooks within, indicate the pain which the entrance of the word will at first produce in the hearts of men, when called upon to surrender all to Christ. It will be happily of short duration to those who are willing to do God's will; for the hooks were only an hand broad; a very few days of sorrow, then faith would be triumphant, the flesh of the offering would be laid on the tables, and the joy unspeakable and full of glory would of itself be an abundant reward. But to all such there are comfortable words, even in regard to this life; for "every one that

hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." (Matt. xix. 29.) Godliness hath the promise of the life that now is, as well as that which is to come.

Ver. 44. "And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north." These are the events of providence which give to the church causes of thankfulness. What occurs in Scotland, will be felt as a matter of thankfulness in England; and God will be praised in Britain for what occurs in the east; thus shall all men offer the sacrifice of praise to God continually; that is, the fruit of lips giving thanks to His name. "But to do good and communicate forget not; for with such sacrifices God is well pleased." (Heb. xiii. 15, 16.)

Ver. 45, 46. "And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which came near to the Lord to minister unto him." This passage teaches, that to the English nation would be intrusted the charge of the house, the social fabric of the national man; and that to the Scottish nation would be intrusted the charge of the altar, the inner life of the national man. It is worthy of being noticed, that the history of Scotland since the time of the reformation, is almost exclusively a history of the strugglings of the church to maintain a

spiritual independence of the state; even down to the present day, this is the peculiar characteristic of Scottish history. Whereas in England, the church has no history of its own, properly speaking; the national church has not had in England an existence independent of the state. In England, however, the nation's political freedom has been achieved; and both spiritual life and social enjoyment are needful to complete the happiness of a perfect man, or a perfect nation.

Ver. 47. "So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square; and the altar that was before the house." The measurement of this court commences with the year 1588–9, when England was threatened with a Spanish invasion, and when God caused the overthrow of the enemy's purpose. The length is one hundred cubits, or one hundred years, terminating in the year 1688–9, when Britain was threatened with a return of the papal supremacy, through a popish monarch—from which also God delivered the nation. The measurement of the breadth commences with the year 1688–9, and is also one hundred cubits, or one hundred years, terminating in the year 1788–9, when the French revolution broke out, which also threatened disaster to Britain—but God preserved her once more. The measurements of the altar are given in a subsequent chapter.

Ver. 48, 49. "And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there

were pillars by the posts, one on this side, and another on that side." The post of the porch, five cubits on this side, is the year 1843, in which the roll of the curse began to unfold in Scotland; the five cubits on that side is the year 1853, in which the curse shall overtake the Turkish empire; the year 1848 being ever memorable, and the middle watch between them. The breadth of the gate commences with the formation of the Evangelical Alliance in 1845, which being three cubits, or three years on this side, terminates in the year 1848; and the three cubits, or three years on that side, terminate in the year 1851, when in Britain the restoration of all things shall begin. The length of the porch is from the year 1829, in which Roman catholic emancipation was granted in Britain, until the year 1849, when Britain assisted the Turkish government in its resistance of Russia and Austria, when required to give up the Hungarian refugees—the measurement being twenty cubits, or twenty years. In both these instances, Britain exemplified the noble principle of doing justly, and loving mercy, although she knew the systems were both founded upon wickedness, and were doomed to destruction. In eleven years more, the year 1860, she will hold forth a still more decided national testimony against all wickedness; and this is the breadth of the porch, which is eleven cubits, or eleven years. The steps whereby her people have ascended to this lofty mountain of greatness and glory, are eight in number,—these are faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. There were pillars by the posts, supports of truth, testimonies for God. In 1843, a noble testimony was borne by willing and obedient men, who gave up all for the sake of conscience;

and in 1853, the judgments of God long threatened, then to be executed against a system of wickedness which has tyrannized over men, and destroyed their happiness, will reveal God as faithful and true.

CHAPTER XXVI.

Ezek. chap. xli. ver. 1, 2. "Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth twenty cubits." The tabernacle commences in the year 1848; the breadth on the one side is six cubits, or six years, from 1848, until 1854, when a testimony shall be lifted up for the truth in the east by Britain, and the way of the kings of the east begin to be prepared. The breadth on the other side is also six cubits, or six years, from 1854 until 1860, in which year Britain shall be in such a state as to present to the world a living testimony against wickedness. The whole breadth of the tabernacle is twelve years, from 1848 until 1860. The breadth of the door is from 1843 until 1853, ten cubits, or ten years. This has a middle watch, the year 1848, the breadth of the door being five cubits, or five years, on the one side, and five cubits, or five years, on the other side. The length thereof is from 1843 until 1883, forty cubits, or forty years; and the breadth is from 1883 until 1903, twenty cubits, or

twenty years, when Judah, Jerusalem, and Israel shall be united in one.

Ver. 3—5. "Then went he inward, and measured the post of the door, two cubits;" this is from the year 1843, when the Scotch disruption took place, until the year 1845, when the Evangelical Alliance was formed—the measurement being two cubits, or two years. "And the door six cubits;" from the formation of the Evangelical Alliance, in 1845, until Britain fully commences her work of restoration in 1851, is the door, being six cubits, or six years. "And the breadth of the door seven cubits;" from God's manifestation of Himself in 1843, until He appears in His glory to build up Zion in the year 1850, during which the jubilee trumpet will be sounded, when God will speak, yea, roar out of Zion, is seven cubits, or seven years, this being the breadth of the door. "So he measured the length thereof, twenty cubits;" that is, from the year 1843, when the earthquake began, until the year 1863, when Great Britain shall be a perfect national man, the number of whose name is six hundred threescore and six. This is the length, twenty cubits, or twenty years. "And the breadth twenty cubits;" this is from 1863, until 1883, when the European nations—spiritual Jerusalem — shall have commenced their burning in the fire, and the world shall have entered upon the last forty years of Satan's usurped reign over any part of it. This measurement is before the erection of the temple, in the union of Jews and Gentiles; but it is the most holy place, for God will have descended, and will be dwelling with men in Great Britain and France. "After he measured the wall of the house six cubits;" this is from 1843, until 1849, being six cubits, or six

years. "And the breadth of every side-chamber four cubits, round about the house on every side;" these measurements are from 1845, until 1849, four cubits, or four years, on the one side; and from 1849, until 1853, four cubits, or four years, on the other side. Also, from 1875, until 1879, four cubits, or four years, on the one side; and from 1879, until 1883, four cubits, or four years, on the other side: thus round about the house on every side, are side chambers, four cubits, or four years, in breadth.

Ver. 6. "And the side-chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house." The events composing these thirty side-chambers are already explained, and it is only necessary to repeat the measurements of each chamber; they will be enumerated in the order of time in which they have originated in providence. The first chamber begins in the year 1772, and terminates in the year 1834; the middle watch of which is the year 1803, being 31 years each way. The second chamber begins in the year 1787, and terminates in the year 1819; the middle watch of which is the year 1803, being 16 years each way. The third chamber begins in the year 1788, and terminates in the year 1818; the middle watch of which is the year 1803, being 15 years each way. The fourth chamber begins in the year 1803, and terminates in the year 1827; the middle watch of which is the year 1815, being 12 years each way. The fifth chamber begins in the year 1803, and terminates in the year 1833; the middle watch of which is the year 1818, being 15 years each way. The sixth chamber begins in

the year 1803, and terminates in the year 1851; the middle watch of which is the year 1827, being 24 years each way. The seventh chamber begins in the year 1803, and terminates in the year 1853; the middle watch of which is the year 1828, being 25 years each way. The eighth chamber begins in the year 1803, and terminates in the year 1863; the middle watch of which is the year 1833, being 30 years each way. The ninth chamber begins in the year 1803, and terminates in the year 1895; the middle watch of which is the year 1849, being 46 years each way. The tenth chamber begins in the year 1803, and terminates in the year 1903; the middle watch of which is the year 1853, being 50 years each way. The eleventh chamber begins in the year 1803, and terminates in the year 1923; the middle watch of which is the year 1863, being 60 years each way. The twelfth chamber begins in the year 1805, and terminates in the year 1825; the middle watch of which is the year 1815, being 10 years each way. The thirteenth chamber begins in the year 1805, and terminates in the year 1845; the middle watch of which is the year 1825, being 20 years each way. The fourteenth chamber begins in the year 1808, and terminates in the year 1828; the middle watch of which is the year 1818, being 10 years each way. The fifteenth chamber begins in the year 1808, and terminates in the year 1848; the middle watch of which is the year 1828, being 20 years each way. The sixteenth chamber begins in the year 1809, and terminates in the year 1849; the middle watch of which is the year 1819, being 10 years each way. The seventeenth chamber begins in the year 1809, and terminates in the year 1849; the middle watch of which is the

year 1829; being 20 years each way. The eighteenth chamber begins in the year 1815, and terminates in the year 1845; the middle watch of which is the year 1830, being 15 years each way. The nineteenth chamber begins in the year 1815, and terminates in the year 1875; the middle watch of which is the year 1845, being 30 years each way. The twentieth chamber begins in the year 1818, and terminates in the year 1848; the middle watch of which is the year 1833, being 15 years each way. The twenty-first chamber begins in the year 1818, and terminates in the year 1878; the middle watch of which is the year 1848, being 30 years each way. The twenty-second chamber begins in the year 1818, and terminates in the year 1938; the middle watch of which is the year 1878, being 60 years each way. The twenty-third chamber begins in the year 1819, and terminates in the year 1849; the middle watch of which is the year 1834, being 15 years each way. The twenty-fourth chamber begins in the year 1819, and terminates in the year 1879; the middle watch of which is the year 1849, being 30 years each way. The twenty-fifth chamber begins in the year 1819, and terminates in the year 1939; the middle watch of which is the year 1879, being 60 years each way. The twenty-sixth chamber begins in the year 1827, and terminates in the year 1879; the middle watch of which is the year 1853, being 26 years each way. The twenty-seventh chamber begins in the year 1833, and terminates in the year 1863; the middle watch of which is the year 1848, being 15 years each way. The twenty-eighth chamber begins in the year 1845, and terminates in the year 1875; the middle watch of which is the year 1860, being 15 years each way.

The twenty-ninth chamber begins in the year 1848, and terminates in the year 1878; the middle watch of which is the year 1863, being 15 years each way. The thirtieth chamber begins in the year 1863, and terminates in the year 1895; the middle watch of which is the year 1879, being 16 years each way. The three, one over another, are, first, those originating in the French revolution, and embrace the measurements which begin in the years 1787, 1788, and 1803: second, those originating in Napoleon's interference with the pope of Rome, in the years 1805, 1808, and 1809: and, third, those more immediately connected with Britain, originating in 1772, 1815, 1818, and 1819. The wall of the house is from 1843, until 1849; the events enter into these years, "that they might have hold, but they had not hold in the wall of the house." This is to point out the direction in which the measurements would run, to enable men to test their accuracy.

Ver. 7, 8. "And there was an enlarging and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. I saw also the height of the house round about: the foundations of the side-chambers were a full reed of six great cubits." The seventh verse describes exactly the measurements given: take, for example, from the year 1803, until the year 1833; and from the year 1803, until the year 1863; and from the year 1803, until the year 1923; this is an illustration of the breadth of the house increasing from the lowest to the highest by the midst. The foundations of the side chambers are from the year 1203, until the

year 1803, being a full reed of six great cubits, or six hundred years.

Ver. 9—12. "The thickness of the wall, which was for the side chamber without, was five cubits:" that is, from the year 1878, until the year 1883, being five years. "And that which was left;" the forty years from 1883, until 1923, "was the place of the side-chambers that were within. And between the chambers was the wideness of twenty cubits round about the house on every side;" that is, from the year 1883, until the year 1903, is twenty years on one side; and from the year 1903, until the year 1923, is twenty cubits on the other side; the house being finished in the year 1903. "And the doors of the side chambers were towards the place that was left, one door toward the north, and another toward the south." The one towards the north is Great Britain, measuring from 1803; the one towards the south is France and Rome, measuring from 1808; here also there are the wideness of twenty cubits round about, from the year 1788, until the year 1808, is twenty years; from the year 1808, until the year 1828, is twenty years; thus there is the wideness of twenty cubits round about the house on every side. "And the breadth of the place that was left is five cubits round about;" on the one side, from 1803, until 1808, five cubits, or five years; on the other side, from 1878, until 1883, five cubits, or five years. "Now the building that was before the separate place, at the end toward the west, was seventy cubits broad:" this is the space given for repentance, from the year 1808, when the pope was made a prisoner by Napoleon, until the year 1878, when the great city shall be ripe for destruction; being a space of seventy cubits, or seventy years. "The wall

of the building was five cubits thick round about;" that is from 1803, until 1808, and from 1878, until 1883; being five cubits, or five years round about. "And the length thereof ninety cubits:" from the year 1805, when Napoleon began his encroachments upon the pope, until the year 1895, when the European nations shall be finally rescued from civil and spiritual despotism, is ninety cubits, or ninety years.

Ver. 13—17. "So he measured the house an hundred cubits long;" from the year 1803 until the year 1903, one hundred years. "And the separate place, and the building with the walls thereof, an hundred cubits long;" this is the same measurement from 1803, until 1903. "Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits;" from the year 1878, the end of the mystery of iniquity, until the year 1978, the end of time, one hundred years. "And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side, and on the other side, an hundred cubits, with the inner temple, and the porches of the court; the door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered; to that above the door, even unto the inner house, and without, and by all the wall round about, within and without, by measure." This measurement is from the great and dreadful year of the Lord, 1879, until the translation of the church into its celestial state of glory, in the year 1979, being one hundred years. The former is the year of the destruction of the mystery of iniquity; the

latter is the year of the perfection of the great mystery of godliness. Every part of the Divine procedure, even into the inner house, the celestial state; and without, the terrestrial state; by all the wall round about, within and without, invisible and visible, is in strict accordance with the measure of justice and equity.

Ver. 18—21. "And it was made with cherubims and palm-trees, so that a palm-tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: it was made through all the house round about." The house was made with cherubims, living intelligences; and palm-trees, the emblems of triumph. There was a palm-tree between a cherub and a cherub; every living intelligence was not only praising God himself, but each one was also the occasion of others praising God; the Lord having come to be glorified in His saints, and admired in all them that believe. Every cherub had two faces, two natures; the face of a man, three in one, was toward the palm-tree on one side; and the face of a young lion, the lion of the tribe of Judah, the Son of God, three in one, was toward the palm-tree on the other side; man was united to God, and God dwelt with man; twice three in one, for ever and ever. "All the house round about was alike;" every man admitted into the inner house, was made a partaker of the Divine nature; and this is the wedding garment, without which a man cannot sit at the marriage supper of the Lamb. "From the ground unto above the door were cherubims and palm-trees, and on the wall of the temple;" from the least unto the greatest in heaven, all are alike in this respect; those who shine as the moon,

being the ground upon which the feet of the woman clothed with the sun rests; these again being from the ground unto above the door; and the stars upon the woman's head, these being the hundred and forty and four thousand, the wall of the temple; all are made like unto the Son of God, although differing greatly in their comparative degrees of glory. "The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other;" the temple is one grand display of the Divine glory, three in one, and God in His temple, twice three in one; the sun, the moon, and the stars of the spiritual firmament. So the sanctuary, the individual man, has the same appearance, and is a perfect miniature of the same Divine glory, three in one, and God in His sanctuary, the spirit, the soul, and the body of the man, twice three in one.

Ver. 22—26. "The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord." The altar of wood is the time of the preparation of God's people for the manifestation of the Divine glory. It began in the year 1845, when the Evangelical Alliance was formed, and the height terminates in the year 1848, when Jehovah spake with a loud voice, warning the world of His near approach; the length will terminate in the year 1850, when the Lord shall descend with a shout, when He will shake the heavens, and the earth, and the sea, and the dry land; when He will shake all nations, and the Desire of all nations shall come, and He will fill His house with glory. From the year 1845 until the year 1850, the

altar is of wood; it is the table preparing the way for the Lord's approach; it shall be burnt up, and another, even a living altar, erected through the outpouring of the Holy Spirit. "And the temple and the sanctuary had two doors:" God will fill the chosen nation—the temple—with glory, and write upon all its institutions the name of the heavenly city. He will also fill every man in the nation, who believes—which is the sanctuary —giving him a white stone, and in the stone a new name written, which no one can read save he that receiveth it. "And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door." The two leaves of the temple door were one for God and another for the perfect national man. The two leaves of the sanctuary door were one for God and another for the perfect christian man, as an individual. God and man, God and the nation, God and the world, God and all things, one in Christ. "And there were made on them, on the doors of the temple, cherubims and palm-trees, like as were made upon the walls; and there were thick planks upon the face of the porch without." All men shall see the glory of the Lord; God shall be seen dwelling with men, and they shall be cherubims praising Him before all: the triumphs shall be many, and shall continue until every knee bow, and every tongue confess, that Jesus is Lord, to the glory of God the Father. There will be great trouble such as was not since there was a nation upon the face of the earth; no, nor ever shall be again: but God will be a sure protection to His own, and not one hair of their head shall perish, "for there were thick planks upon the face of the porch without" to protect it from harm, during the perilous times. "And there

were narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and upon the side-chambers of the house, and thick planks." Light would be given, and triumphs would be gained on all sides; and God's sure protection continually vouchsafed to all who love the Lord Jesus in sincerity.

Ezek. xlii. 1—4. "Then he brought me forth into the outer court, the way toward the north; and he brought me into the chamber that was over against the separate place, and which was before the building toward the north." This refers to those events in the history of the church of Scotland, which prepared the way for the latter-day glory of the whole earth. "Before the length of an hundred cubits was the north door:" from the year 1733, when the founders of the Secession church were expelled from the church of Scotland by the then dominant party, until the last exercise of the power of the same party in the General Assembly of the church of Scotland; when the motion embodying the principle of non-intrusion, made by Dr. Chalmers, was negatived by 149 votes as against 137, in the year 1833, is one hundred cubits, or one hundred years; this being the length of time occupied in preparing the church of Scotland for the opening of the north door, by which the glory of the Lord would enter and fill the temple, coming by the way of the east. "The breadth was fifty cubits;" from the year 1833 until the year 1883, being fifty years. "Over against the twenty cubits which were for the inner court," that is from the year 1883 until the year 1903; "and over against the pavement which was for the outer court, was gallery against gallery in three stories." Scotland became the Thermopylæ of the christian world, in which was con-

centrated the full strength of the opposing armies of light and darkness, truth and error, good and evil; and the last great conflict, for which all the events of preceding ages were preparing, was to take place in the minds of the people of Scotland. The three stories of chambers gallery against gallery, are the three sections into which the events of providence have been divided since the creation of man. The first commencing with the creation and the fall, and terminating with the revelation of the man of sin, the son of perdition. The second commencing with Columba's landing in Iona, in the year 563, and terminating in the union of Judah, Jerusalem, and Israel, in the year 1903. The third commencing with the year 1733, and terminating in the universal and everlasting reign of righteousness and peace, which shall begin in the year 1939. "And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north." It was a ten years' conflict, year by year, without intermission, commencing in the year 1833, and terminating in the disruption of 1843. The successors of Erskine and Gillespie prepared the way for it; the voluntary controversy ripened the harvest; and then commenced that spiritual struggle with the powers of darkness, which resulted in the greatest moral achievement that ever has been witnessed in this world. Not the triumph of voluntaries over non-intrusionists; not the triumph of non-intrusionists over moderates; neither the triumph of civil over ecclesiastical courts; these were defeats, and did evil, not good, for they engendered pride, strife, enmity, and discontent. The victory was a more noble one; it was the triumph of individual conscience over individual man; it was the triumph of heavenly things

over earthly things; it was the triumph of man's immortal nature over man's corrupted nature; it was the triumph of eternity over time; it was the triumph of the invisible over the visible; it was the triumph of faith over the world; it was the triumph of prayer over sense, and force, and power; it was, in short, the very triumph which the Lord of glory achieved in the garden of Gethsemane, when He sweat as it were great drops of blood, falling down to the ground, and cried, saying—"Father, not my will, but thine be done." It was the triumph of God's will over men's own wills; and when that noble band of devoted men left, in a body, the General Assembly of the church of Scotland on 18th May, 1843, there was witnessed, by angels and men, a spectacle, the like of which never was beheld in this world before: there was unspeakable joy in heaven, that state of eternal joy; for the Lord of glory expressed His delight in a manner that astonished angels and saints. Then might have been heard the songs of the angelic host praising God, saying with a loud voice,—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Then "the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." I know that I speak what is true concerning the Free, and other dissenting churches of Scotland, when I say, theirs is a high and an imperishable distinction in the spiritual world; and throughout eternity they shall reap the reward of their labours. Many who struggled in the mighty conflict, waged from Erskine's time down to the Scottish church disruption, are now in glory, standing before the throne: and I saw, and my spirit rejoiced with joy unspeakable; my delight was inexpressible when I beheld their glory, even the glory of the Eternal Son of God, which they now possess in the heavenly state. But it would be wrong to leave it to be imagined, that those who remain in the established church are sinners above all men: as well might it be said that the eleven disciples of our Lord were ruined apostates, when they forsook Him and fled, in the hour and power of darkness. We know that afterwards, when filled with the Holy Ghost, they became the human founders of His church on earth. God be praised, there are many of the excellent of the earth among the adherents of the established church of Scotland. Yea, there are among them some for whom I cherish, in my heart, an affection greater, in comparison, than that which I bear to any of those without her pale; and God grant, that now there may not be even one minister or member in the church of Scotland, who shall be found awanting in the great crisis of the world's history, which is at hand. May all the sons and daughters of Scotland be the sons and daughters of God, and may they, as a nation, now reap abundantly the fruits of what has been sown by their forefathers since

the days of Knox, and be in a most peculiar manner, by themselves, although in another sense united with England and Ireland, the glory of the Lord, in all the earth.

Ver. 5—12. "Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground." This is a further description of the three stories of chambers, and the intention is to teach, that just as the first and second stories of chambers were much larger in their measurements than the third storey, the former being hundreds of years, the latter units and tens, so the space of the spiritual conflict was not only straitened as to time, but also so narrowed, in point of difference between the contending parties, that it could only be discerned by those enlightened by God's Spirit in the inner man. The moral test by which Adam was tried, was the simplest possible to be conceived; the fiery furnace in which christians in Scotland have been tried, was seven times heated—but the Son of God was in their midst. Unto this hour, there are living, thousands of pious and well-informed men, who conscientiously acknowledge that they cannot discover the existence of any principle involved in the controversy, warranting the making of so great a breach. There are good and excellent men, who feel and speak thus, and let no man impugn their sincerity. The very fact that these things are so, is incontrovertible evidence that the conflict waged, had been carried into the very presence of God Himself, and that the armies of heaven had been contending within the innermost fortress of spiritual wickedness in high

places; and thus have they spoiled principalities and powers by the almighty grace of God, and when His Holy Spirit is outpoured upon all flesh, they shall make a show of them openly. "And the wall that was without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof was fifty cubits;" from the year 1793, when the French monarchy was overthrown, and the king executed, which event sealed the approaching doom of Satan's civil despotism, until the year 1843, when by the disruption of the church of Scotland, the doom of Satan's spiritual despotism was also sealed, is fifty cubits, or fifty years. "For the length of the chambers that were in the outer court was fifty cubits;" that is, from the year 1788-9, the crisis in France, until the year 1838-9, the crisis in Scotland, is fifty cubits, or fifty years. "And, lo, before the temple an hundred cubits;" from the year 1838-9, until the year 1938-9, when the universal and everlasting reign of righteousness and peace shall begin, is an hundred cubits, or an hundred years. "And from under these chambers was the entry on the east side, as one goeth into them from the outer court. The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they; and all their goings out were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them." The design of this passage is to teach, that the true way of

reaching perfection is for men to search for God in every thing, for He is all in all; and they who exclude Him in their meditations from any department of nature or providence, shut out that light which alone can enlighten every man that cometh into the world. God is not only in all things, but He is speaking to men audibly and distinctly in every thing, without exception; and that man will gain the possession of inconceivable and unchanging happiness, in whose every thought God is, and who ceaselessly strives, in firm faith, and continual prayer, to learn the lessons which God is teaching in the book of nature, in the written word of Scripture, and above all, in the living book of providence. From under the chambers of providence is the entry on the east side, where the Sun of Righteousness is risen with healing in his wings; and the study of God, as revealed in the history of the world, is the only way by which men can go into the inner chambers of human life from the outer court. The more a man learns of God in this way, the more he will know of himself, and the higher will he rise in intellectual greatness, and moral excellence; and he will find God revealed in such glory, as will kindle in his heart the liveliest gratitude, and draw forth from him the warmest expressions of a soul enraptured with heavenly delight. There was a door in the head of the way, the way directly before the wall toward the east, as one entereth into them: this is that door into which only one man can ever be permitted to enter; and it is by God's great mercy in taking a man in by that door, that the world shall be enabled, when His Holy Spirit is outpoured, to enter into the glory which God has revealed in these last days. This is the voice which came out of the throne, saying, "Praise our God, all ye his servants,

and ye that fear him, both small and great." After which will be heard, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Ver. 13, 14. "Then said he unto me, The north chambers and the south chambers, which are before the separate place, these be the holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering: for the place is holy." The north and the south chambers, before the separate place, are those political and religious events of recent occurrence, by which Great Britain has been prepared for the restoration of all things. It is the most holy time in which God has done most holy things; and the burnt-offering, the body of sin and death, is now becoming a meat-offering; men are putting away the leaven of malice and wickedness, and are now presenting before God the unleavened bread of sincerity and truth. Being more and more enlightened in the knowledge of God's will, they are presenting the sin-offering and the trespass-offering; repenting of what they now know to be wrong, and cleaving to that which is right and good. "When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy: and shall put on other garments, and shall approach to those things which are for the people." This verse is designed to teach, that they who minister in the chris-

tian church, even in its glorified state, when they are themselves admitted into most holy communion with God, cannot communicate any thing of what they receive inwardly themselves to the people. The most exalted servant of God, in point of spiritual graces and gifts, will have nothing to spare for his fellow-servants; all must be taught, and entreated to go personally into the holy place, and there drink freely of the water of life out of the wells of salvation. This is that altar of the christian dispensation, whereof they have no right to eat who serve the tabernacle.

Ver. 15—20. "Now, when he had made an end of measuring the inner-house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five hundred reeds, with the measuring reed. He turned about to the west side, and measured five hundred reeds, with the measuring reed. He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place." The Lord of glory then brought Gabriel and Michael forth toward the gate whose prospect was toward the east, and commanded Michael to measure it round about. He laid down the measuring reed at the point of time when "the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" and he measured to the point of time when God made Himself a man in the person of Jesus Christ. He

measured the distance between the nature of the first man, who was of the earth, earthy; and the nature of the second man, who was the Lord from heaven; and in attempting to do so he exclaimed,—the measure thereof is longer than the earth and broader than the sea: I cannot tell it. He next laid down the measuring reed at the point of time when Adam, provided with an helpmeet for him, was put in the garden of Eden, out of the ground of which the Lord made to grow every tree that is pleasant to the sight and good for food; and he measured to the point of time when the last Adam, a quickening Spirit, was brought forth, and wrapt in swaddling clothes and laid in a manger, because there was no room for them in the inn, and when the foxes had holes, and the birds of the air had nests, but the Son of man had not where to lay his head. He measured the distance between the lot of the first Adam, a living soul, and the lot of the second Adam, a quickening Spirit, and he said he could not tell it. He then laid down the measuring reed at the point of time when the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die; after which, when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat; and he measured to the point of time when Jesus was led up of the Spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty nights he was afterward an hungered. And when the tempter came to him, he said, If thou be

the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Also, when he began to be sorrowful and very heavy, and said, My soul is exceeding sorrowful, even unto death, and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. He prayed a second time, saying, O, my Father, if this cup may not pass away from me except I drink it, thy will be done; and he prayed the third time using the same words. He measured the distance between the temptation or trial of the earthy man, and the temptation or trial of the Lord from heaven, and he said again it passeth knowledge. Afterwards he laid down the measuring reed at the point of time when God cursed the ground for Adam's sake, and said unto him, Out of it wast thou taken; dust thou art and unto dust shalt thou return, and therefore he died; and he measured to the point of time when He who knew no sin was made a curse for sinners; when He who being in the form of God thought it not robbery to be equal with God, hung upon the cross of Calvary a spectacle of shame and wo, and cried with a loud voice, saying, My God, my God, why hast thou forsaken me? after which He bowed His head and gave up the ghost. He measured the distance between the death of all men in Adam, and the death of God in Christ to redeem all men who die in Adam from the power of death, and he said, This is that manifestation of the love of God which is so great that it has neither height, nor depth, nor length, nor breadth, it passeth all understanding. He also laid down the measuring reed at the point of time when Cain

was wroth and slew his brother Abel, because Abel's deeds were righteous and his were evil; and he measured to the point of time when Jesus, hanging upon the cross, prayed for His murderers, saying, Father, forgive them, for they know not what they do. He measured the distance between the perverse moral state of the malignant Cain, and the submissive moral excellence of the meek and lowly Jesus, and he said, This also exceeds measurement. Thus "he measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about." One reed is itself a measure of spiritual things which is immeasurable; what can five hundred times that which is immeasurable be? The Lord then led them to the north side, and commanded Michael to measure it. He laid down the measuring reed at the point of time when Columba landed in Iona, and he measured to the year 1850. He measured the distance between the social and religious state of Scotland in 563, and its social and religious state in 1850, and he said, Lord it is great, I cannot attain unto it. He next laid down the measuring reed at the point of time when Augustine landed in England, and he measured to the year 1850. He measured the distance between the social and religious state of England in the year 597, and its social and religious state in the year 1850, and he said, Lord, it is very great. He next laid down the measuring reed at the point of time when unto Adam and to his wife the Lord God made coats of skins and clothed them, and he measured to the year 1851, when an exhibition of the industry of all nations would be witnessed in London. He measured the distance between the state of the arts and sciences when Adam was driven out of paradise, and their state when the time

of the restoration of paradise had arrived, and he said, Lord, this is immeasurable. So "he measured the north side, five hundred reeds, with the measuring reed, round about," it also being past understanding. The Lord then took them into the state of paradise, and Michael being in a human body, by the mighty power of God's Spirit his whole nature was changed, so that he experienced the delightful sensations which perfect men in Christ shall all partake of in the state of terrestrial glory. He fell down to worship, saying, My Lord and my God; then turning to Gabriel, he said, I now know, for I feel that which eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive. My body is still flesh and blood, but God dwells in it, and it is now incapable of feeling pain. All the functions of my animal nature are still in vigorous operation. I can eat and drink the fruits of the earth; my blood is nourished thereby and it renews my flesh; it is still a mortal body, could be wounded and maimed, disordered and disarranged; and I feel as if it were out of order at present, but such is the power of God's Holy Spirit now working in this mortal body, that all sense of pain is deadened; neither internal derangement, nor external excision or amputation can produce the slightest pain; there is a present feeling as if something were wrong, but there cannot possibly be pain, for in this state there is no more curse. I feel a sense of pleasure and continual satisfaction running through my body; and this prevails whether I sleep or wake, whether I walk or sit, whether I speak or eat. Glory be to God in the highest for this unspeakable gift. My mind is never idle; my meditations are ever sweet. Oh, did I ever imagine I could enjoy so much true and abiding happiness; the

tears do flow from my eyes because of the perfection of my joy; nothing can move me; what would be painful and alarming intelligence has now no sting; what would have elated unusually has now no influence. God is in the mind, and its powers are perfectly balanced, dwelling in harmony with each other without one jarring thought; a mind full of God, free and unfettered, a kingdom within itself. God in the body, and God in the mind, makes each a perfect nature in itself, capable of highest delight; but these two natures in God are one in me, and I cannot tell, for human language fails to express the measure of my joy now in paradise. My moral nature, the highest of the three, is also one with God. His Spirit is my spirit. I know not what it is now to care for myself; with what intense and supreme affection I love my God; to please Him is now my first anxiety; and the sense of a perfect willingness to do His will, is the joy of heaven, which I now experience in my spirit. I love God most of all, and, strange to say, I love all else with an affection altogether incomprehensible; my heart yearns within me, desiring the perfect happiness of every human being. My family affections pass all knowledge; to do good to wife or children, I would be willing to lay down my life; their comfort, their smile, their unchanging happiness, adds fuel to the fire of love that burns within my soul; and thou Gabriel knowest not what a joy God has prepared for a holy family in the state of paradise. Each of my three natures are now perfect; God dwells in each, and these three are perfected in one; and he that speaks with thee knows of God what he cannot possibly utter; health, light, and life; humility, holiness, and happiness; faith, hope, and charity; these are three times three in one,

the occupants of a perfect man in paradise, who is himself a living being, twice three in one. The Lord then commanded Michael to measure the south side, but only one way, not round about. He laid down the measuring reed on the body of a poor negro slave, just carried, apparently lifeless, but reviving, from the hold of a slave ship; and he measured to the state of a perfect man in paradise. He measured the distance between the physical misery, the mental darkness, and the moral degradation of the poor African; and the physical enjoyment, the mental light, and moral life of a perfect man in paradise; and he said, Lord, it is as high as the heaven is above the earth. The Lord said unto them, Even these also shall be made perfect in paradise, for the sons of Africa shall enter the holy city by the south side, and their curse shall be removed. Thus "he measured the south side, five hundred reeds, with the measuring reed." Then the Lord caused them to turn about to the west side, and He showed them the estate of one of the nobles, in the state of paradise; and, when they beheld, they wondered with great admiration, and worshipped God, who liveth for ever and ever, for the marvels of His power and goodness. The nobleman had laid out his land in the form of a square, like unto the holy city; there was a wall of ornament around it on the four sides; on each side were three beautiful gates; his peasantry were numerous, there being several hundred families. Their dwellings were built on either side of the twelve gates, an equal proportion being on either side of each gate; each family had a cottage of its own, built in a neat style, having every possible convenience within and about it. The cottages were placed at a little distance from the wall, and the space

behind was beautifully ornamented; to each family was allotted a square piece of land, immediately in front of their dwelling; and this was laid out most tastefully, and also most profitably. There was a road all round the estate in front of the cottages; and there was a road through the estate, from the centre gate on the north side, to the centre gate on the south side; and another road through the estate, from the centre gate on the east side, to the centre gate on the west side. The nobleman's own house was placed near the centre of the estate; and not far from it, almost concealed from view by surrounding trees, was the church, where the people worshipped. About midway between the centre of the estate, and the north-east corner, was a beautiful building, which was a school-house for the children of the families dwelling in the north and east sides; and midway between the centre of the estate and the south-west corner, was a similar building, being another school-house for the children of the families dwelling on the south and west sides; the houses for teachers' dwellings were built round about the school, there being a considerable space between the school-building and the dwelling-houses. There were two pastors; the one had his house midway between the centre of the estate and the north-west corner; and he took the oversight of the families dwelling on the north and west sides; the other had his house midway between the centre of the estate and the south-east corner, and he took the oversight of the families on the south and east sides. All the expense of the buildings, of every kind, was borne by the nobleman; and the people had the use of them, and their plot of ground, as being their own property. The land was exceedingly fruitful, and needed not much

labour in its cultivation; and for what little it required, the peasantry received a large remuneration. Thus they supported themselves. The pastors and teachers were supported entirely by the joint contributions of the nobleman and peasantry. Every man and every woman voted at the election of either pastor; but the heads of families having children at the particular school in which there was a vacancy, alone voted in the election of a teacher. All were perfectly happy; each said there was nothing more he could desire; old and young alike felt the most delightful sensations; love prevailed in every heart; each family was a heaven of itself, and one family outvied another in deeds of kindness and good-will. The nobleman was beloved by all, as a father by his family; and no wonder, for he laboured in season and out of season, to promote the happiness of his people. He knew no joy equal to the continual effort to glorify his God, in doing good to those placed around him. He often visited the dwellings of his people, and he and his wife found high enjoyment in partaking of the hospitality shown to them by their peasantry. His people had a high intellectual and moral training: and frequently they sat in the nobleman's hall, partaking of his hospitality in return. God was dwelling in them all; on the nobleman's heart was written the names of his people; on their hearts, in return, was written the names of him and his family; and thus they dwelt together in paradise, a holy and a happy people. The Lord commanded Michael to measure the west side; and he turned about to Ireland, which had long been neglected; and he laid down the measuring reed in a part of that country where estates are mortgaged, landlords absent, peasants dwelling in tenements unfit for beasts, surrounded by

the utmost wretchedness, having hearts full of rancour and enmity, their minds dark and ignorant, their bodies diseased and filthy, the ground cursed and barren, life insecure, and property valueless; and he measured to the nobleman's estate in paradise; he measured the distance between the one and the other, socially, morally, and religiously; and he said, Lord, if thou wilt open the windows of heaven, and pour out a blessing, until there be not room enough to receive it, then may the state of the first be made the state of the last; Lord, if thou wilt, thou canst. And he commanded, saying, Write, Behold, I have heard their cry; I, even the Lord God Almighty; and I have come down; and I will deliver them, and even they shall be my people, and I will be their God. I will make all things new, and they shall have joy according to their sorrow; thus saith the Lord who is faithful and true. So "he turned about to the west side, and measured five hundred reeds, with the measuring reed."

Rev. xxi. 22—27. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." This signifies, that in the state of paradise there would be no need for external helps, to convey to men's minds the knowledge of the truth; the temple, the sun, and the moon, represent the written word and external lights, which now guide to God; these will then be dispensed with, at least, they will occupy a less important position than they now do; for God will reveal Himself in a peculiar manner, in every heart, writing thereon by His Spirit, His law and will; Jesus shall be fully formed in

every man, the hope of glory; and the glory of the Lord, now to be revealed, will lighten every heart. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it." Churches and states, sovereigns and people, shall no longer be at variance; every nation shall be perfectly happy within itself; every institution within each nation shall have the name of God written upon it; all nations shall dwell together in peace, one united brotherhood, one universal and everlasting kingdom, which shall not pass away. "And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it." Throughout eternity, all redeemed men shall ever be ascending higher and higher in the scale of perfection; men united to God, having once entered by the three gates, they shall remain open; that period never will come, when the least obstruction will be put in the way of any, in searching into the unfathomable depths of the nature, the character, the ways, and the works of God; and that period never will come, when any shall be able to say, I can learn no more. There shall be no night there; not the least alloy, not the smallest cloud to darken the horizon; but everlasting light, as well as everlasting life. "And they shall bring the honour and the glory of the nations into it." Then "he measured it by the four sides;" the Lord afterwards led Gabriel and Michael upwards to the third heavens, and then he showed them the eternal state of glory. The hundred and forty and four thousand were reunited to their glorified bodies; the living upon the earth were changed; and the dead in Christ, sown in corruption, were raised incorruptible;

the impenitent also were seen; and there stood the whole human family, small and great, before God. Those redeemed were innumerable, and every individual being was himself a manifestation of the Divine glory, altogether immeasurable; there was witnessed an assembly innumerable, while each was immeasurable. The Lord commanded Michael to measure the four sides. He laid down the measuring reed on the dust, out of which the Lord God formed Adam, who was the progenitor of the whole race; and he measured to the spiritual house of God, perfected and glorified in heaven. He measured the distance in nature, between the piece of red earth and the glorified body of Christ, which is every saint; and overpowered with the vastness of the very thought of the distance—unable even in glory thus to behold the unutterable glory of his God—Michael fell prostrate as dead, his tongue cleaving to the roof of his mouth, that he could not speak, his heart overawed with the majesty of Him who is far above all heavens. Then began the great day of judgment; and God declared His purpose, to lay open for the inspection of angels and men, his every act in the case of every individual, from the beginning to the end of time. The Lord commanded Michael to measure it, the four sides. He laid down the measuring reed at the first sensation which Adam felt as a living being; as he went along, he measured from the time of the birth of every human being, both just and unjust, every thought, every feeling, every desire, every purpose, every word, every deed of every individual, and the effects they produced in time; and he measured to the fruit of all, in the two states of redeemed and impenitent, when men's eternity began. He measured the distance of time which it

would occupy, to learn all God had done in this life; and he said, I cannot tell; for the human family is itself innumerable; and the length of the lives of each must be added together, in order to reach the sum of the time which it will occupy to reveal to angels and men all that God has done among men. The Lord also declared His purpose to reveal to men the wonders of the material universe, which are as manifold as the wonders of God's moral government. When both these have been explored as they now exist, at the end of that period a new history of mankind will be ripe for unfolding, and the measurement of what has been felt and experienced by the redeemed family from the resurrection day, throughout the ages then past, will be more immeasurable still, and new and inconceivable wonders shall have been springing up in the material universe. Thus for ever and ever, as a fire infolding itself, shall the glory of the Lord be revealed, from glory to glory, even as by the Spirit of the Lord; and thus the bringing of the glory and the honour of the nations upon earth into the holy city, becomes the foundation, in Christ, upon which the temple of eternal glory and honour will be endlessly rearing. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "It had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place." The Lord then led Gabriel and Michael forth beyond the gate of the city, into the state of the lost, and He said unto them,—During the times of the regeneration, the six working days of the world's history, all men were in a state of probation, every man was per-

fectly free in choosing his own way; so much so was this the case, that the fool could say in his heart, no God. In dealing with impenitent men, my Spirit reasoned with them through their conscience, and pled with unceasing earnestness to turn them from the evil of their ways. Even the training of believers, was by the persuasive influence of my Spirit, there being in ordinary cases no visible, or felt material power exerted upon them. With both classes, the same rule was in operation; my Spirit moved upon the face of the waters of human life, but interfered not with the free action of any man; and those most under the influence of the Holy Spirit, were farthest removed from that state of blind and motionless faith, justly called fanaticism. The manner of the operation of the Holy Spirit was such as to leave every man, believer or unbeliever, conscious that his present and eternal destiny depended entirely upon himself. Men were on their trial for eternity; their thoughts, their words, and deeds, were the seed which they were sowing, the fruit of which would be their eternal portion; according to their spirit, their life will be reckoned, and that spirit was therefore left perfectly free. The arrangements of providence were so framed, that without the special intervention of the Holy Spirit, the wickedness of impenitent men was restrained, and the righteousness of believers encouraged and ripened. Sickness, accidents, (so called,) disappointments, losses, bereavements, and the fear of death, were instrumental, as well as necessary, to restrain wicked men in a state of freedom. At the end, however, all things will be changed, and the mystery will be finished. Impenitent men shall be raised from the dead, clothed with shame and contempt; their bodies will be incorruptible, and they shall

then all of them be filled with my Spirit. Their state, however, will be widely different from the state of the righteous; in the righteous, my Spirit will be a Spirit quickening, enlightening, rejoicing, and strengthening, all in whom He dwells; but in the wicked, my Spirit will destroy their freedom of spirit, and they shall never be allowed to choose again for themselves. My Spirit dwelling in them, will be the occasion of making the blackness of their darkness visible to themselves, but a ray of light He will never shed upon their souls. My Spirit dwelling in them, will occasion them mental sorrow, by preserving within them, in full operation, their recollections of past wickedness, and everlasting yearnings for that immortality and happiness they obstinately refused. My Spirit dwelling in them, will straiten them in body and mind; they will be living and intelligent beings, possessing powers of body, and faculties of mind, all of which shall be constantly in use; but from the resurrection day forward, such will be the mighty power of my Spirit within them, that they shall not be permitted to think one thought, to speak one word, or to do one action, contrary to my will; this will be their peculiar torment, their lake of fire. Their sin is obstinacy and impenitence; their punishment is slavery and spiritual darkness. They would not obey my will of their own accord; I will then compel them to obey against their will. The imprisonment of a man's body in a dungeon upon the earth, is a figure of the imprisonment of an impenitent spirit, loaded with everlasting chains. Thus shall I, the Lord God Almighty, destroy iniquity from the face of creation, while at the same time I will preserve alive the wicked, and place them in a state of being, in which they shall be delivered from all

bodily pain and external harm, for I will cover them as with coats of skins, and I shall make their existence glorifying to myself, and profitable to my saints; they shall be vessels for use in my house, for I, the Lord, do nothing in vain; nevertheless, their punishment shall be great; they shall never enter, even for a moment, within the gates of the holy city—their portion is without the gates. The Spirit of the Lord then took Michael, and bound his body in the manner in which, throughout eternity, He will dwell as a straitening Spirit in the bodies of impenitent men. Having retained him for some time in that state, sufficiently long to teach him the truth experimentally, the Spirit of the Lord loosened him, and Michael said,—I thank thee, O Lord, that thou hast thus revealed thyself in me. In the days of my flesh, judging according to feeble sense, I was filled with great sorrow at all times, when I reflected upon the state of the lost, for I always thought their sufferings of body in eternity would inconceivably surpass their sufferings in time. I now know the reason why they so suffered in time, for Lord, thou hast told me. I also know the state of their body in eternity, for I have felt it, when I was bound by the Spirit in my body; my mind was free, but I lay upon my back powerless and helpless, unable to move one way or other. I felt no pain, while I was so straitened that I ceased to be a free agent. The Spirit of the Lord then exerted his restraining power upon the mind of Michael, and after retaining him for some time in that state, He loosened him, when Michael said,—Lord, who can tell the excellency of thy goodness, who can know thy manifold wisdom! When restrained in mind by thy Spirit, I was conscious of the full possession of my faculties; my body was free, and I could move about

from place to place; I saw objects around me, I heard sounds, and I had the use of all my senses, but I had not power to think one thought; I had not power to form one purpose; my reasoning powers were all superseded; I knew myself to be in possession of them all, but I could not exercise any of them. The Lord then said,—Impenitent men shall retain their physical powers and mental faculties; these shall not be diminished, they shall rather be increased and enlarged; they shall be living souls; but the body, which includes both soul and body in this sense, the body without the spirit is dead. Their own spirits are spirits of wickedness and impenitence, and when the time of probation is ended, these cannot co-exist with my Spirit, for I will make an end of iniquity, and the wicked shall no more have power to commit sin. Behold, I show unto you the mystery of all mysteries; my Spirit will be outpoured upon every man; they who receive Him shall be united unto God and become one Spirit with the Lord, and from thence shall enter upon that state of being which shall fill them at once with the delights of God, the increase and duration of which are eternal. They who resist Him, strive with the Almighty, and destruction is their doom; their moral nature will be darkened—their free-will agency shall terminate—they will only be sensible of their obstinacy and impenitence. This cannot be destroyed except by the annihilation of their being; and this sensibility will have been wholly inwrought by themselves, in opposition to my entreaties, persuasions, remonstrances, and warnings. In this respect their torment will be great, but it will be all self-inflicted; they shall have within them as the gnawings of a worm which dieth not, the powerless but everlasting

resistance of their spirits to my Spirit. Their anguish will be all internal, and it will be all the more bitter, because I shall compel them against their will to do my will in every matter; while they shall never know any thing of me but what they can learn through their senses and their intellects. With all the yearnings of the immortal and invisible life within them, they shall be denied even a drop of living water; and possessing natures capable of travelling through the immensities of space as quick as thought, they, because of their obstinacy, shall be confined to the limits of earth; and when angels and saints are ever rejoicing and praising God, because of the new and unknown wonders ever unfolding throughout eternity, they shall be tilling the ground from whence they were taken, and dust, the fruit of earth, shall be their only food. The Lord then commanded Michael to measure the length of the wall of separation between the righteous and the wicked. He laid down the measuring reed at the nature of an impenitent man, and he measured to the nature of a redeemed man. He measured the distance between the raised, but vile body; the revived, but straitened mind; and the enslaved and deadened, but conscious spirit of an impenitent man, and the raised and glorified body—the revived and sanctified and capacious mind—and the free, the quickened, and the holy spirit of a redeemed man, and he said, Lord, they are as far distant from each other as the east is from the west. The Lord then commanded him to measure the breadth of the wall of separation. He laid down the measuring reed at the state of blackness and darkness, conjoined with sorrow and torment, in which the impenitent shall dwell, and he measured to the state of light and glory, conjoined with happiness

and delight, in which the redeemed shall dwell, but in measuring he exclaimed, Lord, the gulf fixed is impassable; I cannot measure the breadth of the wall of separation. The Lord replied, Thou hast truly said that the nature of the one is as distant from the nature of the other as the east is from the west; so also is there fixed an impassable gulf between the two states; and as I live, these things shall continue so to be for ever and ever. Thus "it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place;" so that "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life."

The Spirit of the Lord then caught Michael up to the throne of God, when he fell down as dead, and there remained no strength in him. The Lord Jesus lifted him up, saying, Fear not, I am thy Redeemer, the Holy One of Israel; I have strengthened thee, yea, I will uphold thee; I have raised thee up for my glory, and now I will show thee the consummation of all things. Michael fell down to worship, saying, Lord, I am a sinful man, unworthy of the least of all thy mercies, do with me what thou wilt; but, O Lord, make me perfect in holiness, and make me the meekest and humblest in spirit of all men. The Lord lifted him up again, saying, I have heard, and I have answered. The Lord then said, I have given three distinct and separate objective manifestations of myself. Each of these is perfect and complete in itself, and each is the exact counterpart of the other, and the three are one display of my power, and wisdom, and glory. The material universe is a revela-

tion of my character and purpose, and teaches the whole truth in a manner suited to the senses of my intelligent creatures. This is the Book of Nature. The written word contains a full revelation of my character and purpose, and teaches my whole counsel, in a manner suited to the mental faculties of my intelligent creatures. This is the Book of Scripture. The history of the world is a revelation of my character and purpose, and teaches the mystery of my Sovereign Will in a manner suited to the moral nature of my intelligent creatures. This is the Book of Providence. Thus the objective manifestation of my power and glory is a threefold representation, corresponding with my own nature, from whom it emanates; and in exact accordance with the nature of those whom it is designed to teach, and the threefold representation is one. All that is taught in the Book of Nature is equally but differently taught in the Book of Scripture. All that is taught in the Books of Nature and Scripture is equally but differently taught in the Book of Providence. They are three manifestations of my eternal power and Godhead in one, and they are one manifestation of my eternal power and Godhead in three. These are the three gates of the holy city; they shall now be all widely opened, and shall no more be shut; they are like myself, immeasurable, and throughout eternity their treasures will be inexhaustible. At every stage the knowledge acquired and glory gained will be perfect in itself; but my people shall grow continually in knowledge, and shall be changing from glory to glory, for ever and ever, even as by my Spirit, who shall dwell within them. I have also prepared three living or subjective manifestations of my nature, my character, and my purpose; these are the first, the second, and the third heaven of my power and

glory. The first heaven of my glory is the state of fallen angels and impenitent men. The second heaven is the state of redeemed men. The third heaven is the state of holy angels. These three are one living manifestation of my whole counsel and purpose; and this is the Book of Life. In the first heaven there are two threefold representations in one. There are three orders of fallen angels; principalities, and powers, and the rulers of darkness, and these three are one living representation of my power and glory. There are three orders of impenitent men; one the flesh of beasts, all those who gave themselves up to gross sensuality, degrading themselves to a level with the irrational animal creation; a second the flesh of fishes, those whose intellects were cultivated, and whose wickedness was greater, because of the civilization and social refinement amid which it was practised; a third the flesh of birds, men of great mental attainments and high moral culture, whose wickedness was spiritual wickedness, in a state of high privilege; these three are one manifestation of the eternal power and glory of the Godhead. The number of fallen angels is equal unto the number of impenitent men; and each has his fellow in the different orders, the one corresponding, in degree of wickedness, with the other. The two are one; and the first heaven is two threefold representations of my power and glory in one. This is in accordance with the individual nature of each creature in the state; fallen angels have but two natures, life and intellect, their spirit or will is destroyed; impenitent men have but two natures, soul and body, their spirit being destroyed; these two bear witness to the Father and the Son; the Holy Spirit bears witness for Himself. In the second

heaven there is a threefold representation in one; the glory of the sun, those translated without tasting of death; the glory of the moon, those who have not sinned after the similitude of Adam's transgression; the glory of the stars, the hundred and forty and four thousand. These three are one. The number of impenitent men, represented as the flesh of fishes, is one half the number of redeemed men, represented as the glory of the sun. The number of the flesh of beasts, one half the number of the glory of the moon. The number of the flesh of birds, one half the number of the glory of the stars. Each individual in the second heaven of glory, is himself a threefold representation in one; each being the measure or number of the stature of a perfect man in Christ. So in the second heaven, there is a threefold living representation, within a threefold living representation, of the eternal power and glory of the Godhead. In the third heaven of glory, the state of holy angels, there are three orders of beings, dominions, principalities, and powers, and these three are one. The number of the fallen angels, in the order called the rulers of darkness, is one half the number of holy angels called dominions. The number of the fallen angels, in the order called principalities, is one half the number of holy angels called principalities. The number of the fallen angels, in the order called powers, is one half the number of holy angels called powers. Each angel within each of the three orders, is a threefold living manifestation of the eternal power and glory of the Godhead. Each angel has life, intellect, and spirit, and these three are one; so also in the third heaven is there a threefold living representation, within a threefold living representation, of the eternal power and glory of the God-

head. In the third heaven there is the glory of the Father, three in one, and three times three in one. In the second heaven there is the glory of the Son, three in one, and three times three in one. In the first heaven there is the glory of the Spirit, three in one, but only twice three in one, because the Spirit proceedeth from the Father and the Son. The Father and the Son are one, so the second and the third heaven are one; the angels of the order called dominions, and the saints called stars, are one—twice three in one, six hundred. The angels of the order called principalities, and the saints, whose glory is the glory of the sun, are one—twice three in one, sixty. The angels of the order called powers, and the saints, whose glory is the glory of the moon, are one—twice three in one, six; making the measure or number of a perfect living representation, six hundred threescore and six. The Lord of glory then showed Michael His glorified body, which is the church, the whole redeemed family of man. There appeared the saints, whose glory is the glory of the stars; the Lord Himself dwelling in each one of them, and each being twice three in one, six hundred. There appeared the glory of the saints, whose glory is the glory of the sun; the Lord Himself dwelling in each one of them, and each being twice three in one, sixty. There appeared the glory of the saints, whose glory is the glory of the moon; the Lord Himself dwelling in each one of them, and each being twice three in one, six; in all, six hundred threescore and six; making the measure or number of the stature of the glorified body of Christ. The Lord then showed Michael the bride, the Lamb's wife; and there appeared a woman clothed with the sun, and the moon under her feet, and

upon her head a crown of twelve stars; she also being the number or measure of perfection. The Lord then showed Michael the vessels of the spiritual house which had been built, and there appeared those saints who had suffered unto death, these were vessels of gold. There also appeared those saints who had come out of great tribulation, but had not tasted of death; these were vessels of silver. There also appeared those who never suffered for well-doing; these were vessels of wood. And there also appeared those who resisted the Spirit of God, and died impenitent; these were vessels of earth. All the vessels were useful for the house, some to honour, and some to dishonour. The Lord then showed Michael the glory of the everlasting kingdom, ere it was delivered up by the Son to the Father. In heaven, the state of angels, all things were subject unto Him, for God's will was the will of all in heaven; God was sovereign, and all were willingly obedient. On earth, the state of redeemed men, all things were reconciled by the Son unto the Father, and God's will was done on earth, as in heaven; God was sovereign, and every man was willingly obedient. In the state of fallen angels and impenitent men, all things were made subject to the will of God; each individual, while a spiritual slave, was in the state of his own choice—a choice adhered to with great obstinacy of spirit—their punishment being all self-inflicted; here, in particular, was manifested the benignity, and mercy, and justice, and manifold wisdom of the Lord's Christ, in the moral government of the universe. Every condemned creature is self-condemned; the fire in which each burns is his own kindling; the torment of each is self-inflicted; the Lord interposes His power, and ameliorates their condi-

tion, by the total suppression of wickedness, and overrules their state, making it glorifying to Himself, and greatly conducive to the happiness of the saints. In this state there will be witnessed an everlasting testimony to the perfect freedom of the will of every creature in the state of probation; and also an abiding evidence of the sovereign will of God, in the perfect, although compulsory, subjection of rebellious angels and men. The Lord Jesus then delivered up the kingdom to God, even the Father, and having subdued all things unto Him, the Son Himself became subject unto Him, that put all things under Him, and God was all in all. Michael then fell down and worshipped, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created. Then was heard a great voice in heaven, as the voice of many waters—and as the voice of a great thunder—and the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts and the elders. After this, lo, a great multitude was seen, which no man could number, of all nations, and kindreds, and people, and tongues standing before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and about the four beasts, and fell before the throne on their faces and worshipped God, saying, Amen, Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen. And every creature which is in heaven,

and on the earth, and under the earth, and such as are in the sea, and all that are in them, was heard saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER XXVII.

EZEK. chap. xliii. ver. 1—6. "Afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me." The gate toward the east is the beginning, and Christ is the beginning; so he brought him to Christ; and, behold, the glory of the Lord came from the way of the east. God appears in His glory by revealing the mystery of all He has done in Christ from the beginning. His voice is like a noise of many waters; when the mighty angel cried with a loud voice, as when a lion roareth, the seven thunders uttered their voices. "The earth shined with his glory:" when the angel came down from heaven having great

power, the earth was lightened with his glory. It was according to the appearance of the vision which "I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar." This vision is recorded in the first chapter of the prophecy of Ezekiel, and relates to the opening of the sealed book, and the complete fulfilment of all that is written in Scripture. Them that destroy the earth shall be consumed with the Spirit of the Lord's mouth, and destroyed with the brightness of His coming; the righteous shall lift up their heads and look up, for their redemption draweth nigh. "I fell upon my face;" Ezekiel's act indicates the unprecedented nature of what was to happen in these times. "The glory of the Lord came into the house by the way of the gate whose prospect is toward the east;" the way of the gate is the Word of God made flesh, and dwelling among men; the gate is Christ, the eternal Son of God; the way of the gate is His being made man. The eternal Son will not be made man a second time, but a man will be made like unto the Son of God by the power of an endless life; so that "by the way," or in a manner similar to His first advent, the Lord of glory will appear in His temple; and when the Spirit is outpoured upon all men, the world shall have entered into the inner court, and the glory of the Lord shall fill the house. Ezekiel heard a voice speaking unto him out of the house, and the man in Christ stood by him.

Ver. 7—9. "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their

high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever." The place of God's throne is the church, the place of the soles of His feet is the state; He will dwell in the church and in the state in the midst of the children of Israel for ever. His holy name shall the house of Israel no more defile; neither the people, nor the sovereign, by uniting the church and the state in a forbidden manner, which thing I hate, saith the Lord. Because of their improper union the church has ceased to be the place of God's throne; the state has ceased to be the place of the soles of God's feet; and both have become the carcases or lifeless bodies of their kings in their high places. God should dwell in the sovereign, in the church, and in the state; these are his three national thresholds; and the glory of God should be the chief end of the sovereign, the church, and the state. But the kings have substituted their own single threshold in room of God's three thresholds. The state they have made their own, as if there were no God, even the King of kings, and Lord of lords. The church they have reduced to a condition of servitude and bondage to themselves and the state, as if their own glory, and not the glory of the Lord of hosts, were the end to be gained by the institution of the church of Christ. They have made the pillars or posts of God's truth the pillars or posts of their schemes of policy, and by so doing, they have built a wall of separation between

God and the three thresholds of a perfect national man; they have even defiled God's holy name by their abominations that they have committed, and because of these things God has caused the black horses of affliction to go to and fro throughout the land. Now God speaks, and commands the house of Israel to sunder the present union of church and state, which He calls spiritual fornication, and let them dwell together hereafter united as a sister and brother: the church independent of the state in the support of her pastors and teachers; the election of every office-bearer being vested in the people; the church having also a government within herself independent of the state; the rulers being elected by the people from among themselves, without any distinction as to clergy or laity; the labour in the word and doctrine alone being committed to a class of men set apart for the purpose. The church and the state are, however, mutually dependent upon each other, and both must be united in the sovereign, and stand upon a footing of perfect equality, the consent of each being essential to the adoption of any measure affecting both; then shall the carcases become a living body, for God will dwell in the midst of them for ever.

Ver. 10—12. "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they, or that they may be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances

thereof, and do them." And, behold, "one man among them clothed with linen, with a writer's inkhorn by his side; and the six men which came from the way of the higher gate, which lieth toward the north, (Great Britain,) went in and stood by the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me." (Ezek. ix. 2—4, 11.) This will be fulfilled in the year 1850. "This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house." "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the posts in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. xiv. 20—21.) "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 9.)

Ver. 13—17. "And these are the measures of the altar after the cubits;" the times which God has given

to prepare for the restoration of all things in Britain, and in the world through Britain. "The cubit is a cubit and an hand-breadth;" an ordinary year. "Even the bottom thereof shall be a cubit;" one year, commencing with the French revolution in 1848: "and the breadth a cubit;" another year terminating in the latter end of February, 1850, during which God was speaking face to face with the man like unto Moses: "and the border thereof by the edge thereof round about shall be a span;" half a year on each side of the breadth would also be occupied by God in perfecting the man for the work, and perfecting the work for the church and the world. In the thirtieth year of the man's life, in the fourth month, and the fifth day of the month, the heavens were opened unto him, and he saw visions of God; this was in 1848; and in the seventh month, and tenth day of the month—the 10th September, 1850—the trumpet of jubilee shall be sounded, and God shall appear in His glory. "This shall be the higher place of the altar;" indicating that it is the time of the man's being caught up unto God and to His throne. "And from the bottom upon the ground even to the lower settle shall be two cubits;" from the year 1848, when the social and political convulsions began, until 1850, when continental nations were apparently settling down, and the pope returned to Rome. "And the breadth one cubit;" the first measurement of two years was a time of destruction; the end of the breadth one year, in 1851, will commence the times of the restitution of all things in Britain. "And from the lesser settle even to the greater settle shall be four cubits;" from the year 1850, the European settle, until the year 1854, the Asiatic settle, is four years, when a wide door will

be opened in the east: "the breadth one cubit;" one year previously, the year 1853, the third vial will be outpoured upon the Turkish empire. "So the altar shall be four cubits;" from the year 1850, until the year 1854, is four years, during which time Britain will be preparing for lifting up a testimony for the truth in the east. "And from the altar and upward shall be four horns;" from thence Britain shall send forth her missionaries to all quarters of the earth, to preach the gospel unto every creature, and gather in the people of Christ from the north, and from the south, from the east, and from the west. "And the altar (for Britain herself) shall be twelve cubits long;" God has given from the year 1851, until the year 1863, twelve cubits, or twelve years, to effect the separation of what is wrong from what is right, in the national condition of Britain: "twelve broad;" and twelve years more from the year 1863, until the year 1875, for the further perfecting of the separation. "Square in the four squares thereof;" every thing must be gone about in the way laid down by God Himself, and all things must be made in strict accordance with the patterns of the things in the heavens. "And the settle shall be fourteen cubits long, and fourteen broad in the four squares thereof;" from the year 1849, the beginning of the breadth of the higher settle of the altar, until the year 1863, is the length of the settle, fourteen cubits or years, from the year 1863, until the year 1877, when neither in the sovereign, the church, nor the state, shall Great Britain have any remnant of the image of the abomination that maketh desolate, is the breadth of the settle, fourteen cubits or years: "and the border shall be half a cubit;" half a year before the measurement of the length of the

settle, the preparation for the work of restoration began; and half a year after the measurement of the breadth of the settle, the abomination that maketh desolate shall be ripe for destruction. "And the bottom shall be a cubit about;" commencing in February, 1848, and terminating in February, 1879, in all, thirty-one cubits, or thirty-one years. "And the stairs shall look toward the east;" the entrance to this great glory and final overthrow of wickedness, is by the gate which looketh towards the east, the man in Christ having went up the stairs thereof.

Ver. 18—27. "And he said unto me, Son of man, thus saith the Lord God, these are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon;" these verses contain instructions concerning the purifying of the national man, at the completion of the altar, which is twelve cubits long, and twelve broad, in the year 1875; after which the burnt-offering—the body of sin and death—must be burned without the camp, and the conscience sprinkled with the blood of sprinkling, so that when the destroying angel goes forth to destroy the Egyptians, the true seed of Israel shall be saved from harm. On the first day, in the year 1876, Britain must cast out the bondwoman and her son; the church and the state must be wholly freed from any resemblance to the abomination that maketh desolate. "And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put on the four horns of it, and on the four corners of the settle, and upon the border round about; thus shalt thou

cleanse and purge it. Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day (in the year 1877) thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish." These things teach in a figure the great care which must be taken, that the sovereign, for whom the sin-offering of a goat is to be prepared every day, and the state and church, for whom the young bullock and a ram are to be prepared every day, are each and all of them separated from the appearance of evil. "Seven days (seven years) shall they purge the altar, and purify it; and they shall consecrate themselves. And when these days, or years, are expired, it shall be, that upon the eighth day, (in the year 1883, the whole national man shall be wholly sanctified; the Lord dwelling in the sovereign, in the church, and in the state,) and so forward, from thence, your priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord."

Ezek. xliv. 1—8. "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut. Then said theLord

unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." This is that peculiar manifestation of the Divine glory, which would only be given to one man. "Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face." The north gate is Britain, and because the thing is certain, it is again said, that the glory of the Lord filled the house of the Lord. "And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary;" this teaches the Divine authority of all that would be written in the book of remembrance. "And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations. And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves." Every professing christian should come to God for himself, and keep the charge of his own spirit; instead of

which, men have shown great personal indifference about the matters of religion, leaving them entirely in the hands of the clergy; and because of this, not a few of them are neither washed with the baptism of regeneration, nor sanctified in heart by the Holy Spirit.

Ver. 9—14. "Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." The goats will now be effectually and for ever separated from the sheep, and shall no more blaspheme the name of God, saying, they are christians, when they are not. "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity." Those ministers or teachers who have not testified faithfully in the days of backsliding, but who have themselves turned aside after the world, counting gain to be godliness; those shall have days of sorrow and tribulation; they shall be tried, and purified, and made white. "Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity." They shall cease to be lords over God's heritage, and shall become servants in His sanctuary; they shall preach Christ, the way, the truth, and the life; and shall, as faithful servants, feed the flock, giving unto every man his portion of meat in due season.

They shall be instrumental, by the preaching of the word, in destroying in men the body of sin and death; and shall labour to prepare a people to offer unto God the sacrifice of praise, which is the fruit of the lips; and they shall stand before the people to minister unto them. They were the occasion of God's people falling into iniquity, by encouraging them to believe and act upon principles at variance with God's word, and because this was so, God will glorify Himself by making them the instruments of teaching the truth as it is in Jesus. Still they shall have tribulation and anguish of spirit, for the Lord hath lifted up His hand against them, saying, they shall bear their iniquity. "And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed: but I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein." They shall cease to pretend that they have any priestly or sacerdotal powers—this was their peculiar iniquity—they shall not any longer come near those things, the power over which I have reserved to myself, and the glory of which I will not give to another. They shall be ashamed of what they have done, and they shall know and bear the shame of the abominations they have committed, by intruding into those things of which they were ignorant, and claiming powers which I never gave them. I will not make them keepers of my charge, for the spirits of men are my charge, and every man must keep his own spirit; but I will make them keepers of the charge, I will give them the external oversight of the house, for

all the service thereof, and for all that shall be done therein.

Ver. 15, 16. "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge." The ministers of the gospel who are themselves priests, or sincere christians, and who have hitherto kept the external charge of God's sanctuary during the times of backsliding, they who have confined themselves to the simple preaching of the word, praying fervently in their own hearts for its success in the world, but who have never presumed to arrogate unto themselves a priestly power over others, these shall now receive a great reward; they shall be brought near unto God, to minister unto God Himself, and they shall stand before God, to offer unto God the fruit of the olive-tree and the fruit of the vine, and with them God shall be well pleased in Christ; they are all men greatly beloved, and shall shine as stars in the moral firmament. They shall receive an abundant measure of the Holy Spirit; they shall know the secret of the Lord, for they shall be admitted into His sanctuary; they shall experience the delights of God, for they shall come near to His table; the Lord shall rejoice over them, for they shall minister unto Him; and they shall be perfectly happy within themselves, for their will shall be God's will, they will keep His charge within themselves.

Ver. 17—19. "And it shall come to pass, that when

they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them whiles they minister in the gates of the inner court, and within." They must strive to attain to great purity of spirit, which is the inner court of their nature; they must be clothed with linen garments, deeds of personal righteousness wrought in Christ, and by His grace; and they must put off, cast away, those woollen garments, the worldly desires and fleshly lusts which would entice them to sin; they must be holy unto the Lord. "They shall have linen bonnets on their heads:" their understandings must be opened, and their whole intellect sanctified; the eye of their mind must be single. "They shall have linen breeches upon their loins:" they must have a conduct and a conversation as becometh the gospel; and in all their ways they must seek first the kingdom of God and His righteousness. "They shall not gird themselves with any thing that causeth sweat:" they must form no alliance with any thing that is polluting or defiling, they must be clean and unspotted from the world. Whether they eat or drink, or whatsoever they do, they must do all to the glory of God. "And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments." However great and unspeakable their own inward joy and purity of spirit, they need all they possess for themselves; and when teaching the people, they must exhort them to go to the same fountain, and drink for themselves freely the waters of life. They cannot bestow the least gift or

grace to any other; the greatest saint is only full within himself, but has nothing to spare, so that he needs all his own spiritual garments for himself, and must keep them in the holy chambers of his own heart. In speaking to the people, they must present Christ, whose righteousness is sufficient for all, and who has garments wherewith to cover all; they must not pretend to any sanctity of person or office in ministering unto the people; they who do so mislead the minds of men, and cause them to trust in a man, worshipping a creature more than the Creator; and to do so now, will be to incur great guilt in God's sight.

Ver. 20—27. "Neither shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads." They must equally avoid both extremes in all matters of controversy, and pursue that middle course which shall preserve the unity, the peace, the order, and the harmony of the church. They must be prudent, and deal wisely and cautiously, always seeking those things that make for peace. "Neither shall any priest drink wine when they enter into the inner court;" in their fellowship and communion with God, they must be calm, and humble, and solemn, and temperate in spirit; our God is a holy God; our God is the God of glory. Oh, that I could persuade my christian brethren to cultivate within that gentleness and meekness of spirit, without which God will not dwell with them; for His Spirit is the meekest, and the gentlest, and the kindest, and the most affectionate, and the most sympathising of all spirits. He is easily grieved; an unkind thought in the heart of a believer towards any other creature, quenches His influence; a rash and intemperate man can never know God, for the Spirit of God cannot

dwell with him. Oh! strive and pray, and labour without ceasing to attain that inward calmness and serenity of spirit, which is heaven itself to its possessor, but which is unspeakably joyful to the Holy Spirit, who every moment delights to hold intercourse with the sons of men, producing that within them which eye hath not seen, ear hath not heard, neither hath entered into the heart of any man to conceive. "Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." The wife represents the spirit of the priest; it must not be a widow, nor one put away or thrust forth. They must submit to no man's spirit in regard to their faith in Christ; they must not receive their ideas of truth stereotyped from the spirit of another; their spirit must be a virgin spirit, and it must be a spirit of the true seed of the house of Israel. Nevertheless, for the sake of order in the church, in every matter not infringing upon their freedom of spirit in the great essentials to salvation, the spirits of the priests or prophets must be subject one to another; they must bear and forbear one with another; and if it be possible, as much as in them lieth, live peaceably with all men. "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean." They must be qualified, intellectually and spiritually, to teach the people; and they who know not practically the difference between the holy and profane, the unclean and the clean, will act presumptuously, and sin heinously, if they take upon them the office of the holy ministry. "And in controversy, they shall stand in judgment; and they shall judge it according to my judgment; and they shall

keep my laws and my statutes in all mine assemblies: and they shall hallow my sabbaths." They must be men of learning superior to their fellows; and they must seek and pray for a large measure of the wisdom which cometh down from above; in all controversy they should be qualified to give a correct judgment, according to man's wisdom; and they should also have the mind of Christ, enabling them to judge in all questions of dispute according to His judgments. They must be examples in all respects, and in every relation of life, unto the flock; and whatever appointment God has instituted, they must remember, and keep holy. "And they shall come at no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days." They who are now disconnected from the state, and supported by their people, must take heed that they do not, in the most remote manner, countenance the doctrine of state support, lest they defile themselves in God's sight. They who are connected with state churches may, if they will, continue to receive their support as at present. They are related to the dead body, and they may contract defilement, without incurring guilt, by continuing their connection with it, until the time appointed for its interment. Nevertheless, they should know, that so long as they receive support in a forbidden way, they shall be in a great measure strangers to that unspeakable joy which shall now be the portion of all who depart from even the appearance of evil. If they continue in their present circumstances until the appointed time, labouring assiduously to prepare the nation for the great and

important change, determined that when the time comes, they shall come out and be separate, they shall do well. But if any relinquish at once their endowments from the state, they shall do better for themselves, and shall know sooner the inward joy of the Lord. Let every man choose for himself what he will do, and let no man presume to upbraid his brother if he feels it not to be his duty to relinquish his present position until the time appointed. I must, however, speak the truth; and it is true that they who hold by the state cannot escape many griefs and vexations of mind, doubts and fears of spirit, which others, who act differently, shall altogether avoid; for we walk by faith, and until we show our faith by our works, we cannot be happy within ourselves—we cannot receive the reward of God. Such shall be purified for seven years after they cease to be connected with the state, and then they shall have joy, and their joy no man can take from them. "And in the day that he goeth into the sanctuary, unto the inner court to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God. And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession." No minister of the word can experience the fulness of the joy which is represented as going into the sanctuary unto the inner court, to serve God there, until he sacrifice his all, and take up his cross and follow Christ. When they do that, their sacrifice shall become their inheritance; what they have given up for Christ's sake, they shall receive in another way, an hundred-fold even in this life. They who thus deny themselves by faith, make God their inheritance, and they shall be richly provided for; they who trust in God must trust in Him

exclusively, for they shall have no possession in Israel; God alone is their possession. "They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be theirs." The willing offerings of a willing people shall be made more than sufficient to supply all the necessities of the ministry; yea, hundreds now ill-supported, will then receive abundance; and they who have abundance now, will know no lack. "And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priests'; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house." The people throughout all the land have much need to be ashamed. Every one seeks his own, and few there be that come up to the mark of christian duty in their contributions in support of the cause of Christ. If God were to deal with us now as a nation, as we are even at present dealing with Him in this matter, He would turn away from us, and give the blessing to another. Hear the truth and believe it, and let every soul in the land, as he values his peace and true happiness, begin to practise it immediately. Remember that what thou receivest is not thine own; whether thy income be large or small,—whether it be the rents of property, the gains of commerce, the emoluments of office, the earnings of the sweat of thy brow, or the labour of thy mind—in every case they are the gift of God, and He demands His right, and is now come to enforce it. Hear His merciful voice, for it is in great mercy that He cries aloud to every citizen of this highly favoured empire to give cheerfully and regularly the first of all they earn or receive to Himself. It is because He

yearns to bless thee; it is because He desires to open heaven and shower down a blessing upon you until there be not room to receive it, that He commands thee with the authority of thy God and thy King to bring all the tithes into the storehouse, that there may be meat in His house. Obey Him; will you not hear a Father's voice in a day of mercy? Will you not make haste to do His will? Will you not loosen His hands, and leave His Spirit unstraitened within you, when He says, Return unto me and I will return unto you; and all nations shall call you blessed; for ye shall be a delightsome land. Wo unto them who will still be selfish; wo unto them who will love any thing more than they love the cause of Christ; wo unto them who will grudge in their heart, or only give what they cannot escape giving to His cause, or they would; wo unto them who will not from henceforth make that cause their chief end of existence, for it shall now be triumphant; the day of mercy to such is near an end; and every soul who will dare now to despise the glorious Redeemer, or treat Him with neglect, shall assuredly be destroyed, for these are the days of vengeance. "Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." (Mal. i. 14.) "The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast." The portion of the ministers of the word shall be the best which the land can produce. Their material comforts and enjoyments will be of the highest order. If they trust with all their heart in God—strive to attain perfection in holiness—and be faithful, and diligent, and prayerful in the preaching of the word,

by which the nation shall be quickened to newness of life, the Holy Spirit being outpoured, all classes of the community shall prosper and flourish for ever and ever.

CHAPTER XXVIII.

Ezek. chap. xlv. ver. 1—6. "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof." This is the land that was once afar off, but is now near, even at the door; this is the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. The division of it by lot is the rewarding of every man according to his works; the lot of each human being being determined entirely by his own choice. The oblation to be offered unto the Lord teaches that the first and chief desire of the true heirs of this great and eternal inheritance will be to give glory to God in the highest; the supreme place in their affections and desires will be given to God; they will truly and sincerely, and without hypocrisy, love the Lord their God with all their heart, their soul, their strength, and their mind. The measure-

ments teach that this will be done by the whole redeemed family, beginning with that chosen generation, that royal priesthood, that holy nation, that peculiar people, which God hath chosen to show forth in these last days the praises of Him who hath called them out of darkness into His marvellous light—which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. "The length shall be five and twenty thousand and the breadth ten thousand;" the measurement of the gate from the roof of one little chamber to the roof of another was five and twenty cubits, door against door; (Ezek. xl. 13;) this embraces the history of the world from the year 606 before Christ, when Satan was permitted to trample under foot the church and kingdom of God, until the year 1876, when the bondwoman and her son shall be cast out, and a complete and eternal separation made between what is good and what is evil. During all that period the kingdom of God has been trodden under foot by Satan. Nebuchadnezzar's kingdom was a figure of that universal earthly kingdom which God destined to set up in the last times; and Solomon's reign is a figure of the true character of that glorious kingdom. The erection of God's temple shall be completed; the divine glory shall enter the house and fill it; the Son of David, who is David's Lord, shall ascend His spiritual throne, and reign in every heart; within the nature of every redeemed man shall be opened the holy of holies; and all mankind shall have a world of eternal felicity and joy within themselves, of which it is impossible, even for believers now, to form any adequate conception. In this manner shall the Eternal Son of God manifest Himself unto His people in another way than He does unto the

world; and thus shall He reign for ever and ever over a a people made willing in the day of His power. There will be also a visible king upon earth, sitting upon David's throne, also the son of David, but only made like unto the Son of God. Both kingdoms are Christ's, and they are one kingdom in Christ; but the very nature of man renders necessary a visible dominion; while the nature of God renders it impossible that the Eternal Son could manifest Himself by His Holy Spirit in the heart of every man, and at the same time dwell as a man among men, even as He did in the days of His humiliation. There is but one God, and if God dwelt in the flesh in the same way that He did in the man Christ Jesus, He would dwell in no other man as a quickening Spirit. The Lord Himself said when He dwelt upon earth, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John xvi. 28.) He was made for a little lower than the angels for the suffering of death, that He, by the grace of God, should taste death for every man. Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself, and to enable Him to make this sacrifice He took part of flesh and blood, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Therefore, when He cometh into the world He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Were the Son of God to revisit our earth in the identical body in which He suffered unto death, His Spirit would be withdrawn from all other men so long as He tabernacled in one. Of this great truth the temple of Jerusalem, in the time of the

Jewish church, was a figure; only in one place did the Godhead then manifest the brightness of glory, and all tribes had to go up to Jerusalem to worship. God is unchangeably the same in Himself; He can fill all things, and does fill all things with His presence and glory; and He can also concentrate in one living man, as He did in the man Christ Jesus, all the fulness of the Godhead bodily. Both these things can be done, and have been done, at the time of the incarnation of the Son of God. God can fill all angels, and at the same time dwell in all His fulness in one man, and this was done when Christ was upon earth, for He said, No man hath ascended up to heaven but He that came down from heaven, even the Son of man who is in heaven. No other man can occupy the same relationship to God which Christ did. While He was in the flesh, He was also the God of angels, and with them in heaven, and therefore it was that when God was manifest in the flesh He was seen of angels. The reason of His appearing among men as a man was to suffer in the room of the guilty, to put away sin by the sacrifice of Himself. This accomplished, He ascended again far above all heavens that He might fill all things. Before leaving the world He said, "Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John xvi. 5—7.) Christ's return to His Father must precede the outpouring of the Holy Spirit; for Christ is God, and there is only one living and true God. The Holy Spirit is God, but He proceedeth from the

Father and the Son; so that the Spirit and the Son are one; and if God be made man in one single individual human body, then God cannot be revealed by His Spirit in any other human body. God is God, the living and the true God, irrespective of every thing else, whether it be visible or invisible. God, at the same time, is present everywhere; and every thing, and every being have derived their existence from Jehovah. Still God is God, not in these things, but in Himself; God is God, not in angels, but in Himself; God is God, not in men, but in Himself. Men worship they know not what; God is a Spirit, a living Being, and they who worship Him must worship Himself, and not the beings or things He has created, which are but the work of His hands. Now it is God as the living and true God that was made the man Christ Jesus; and He was so made man, that all men might be united unto the living and true God in Him. His return to His Father, and His remaining with His Father, is necessary to the accomplishment and continuance of this union. God appeared in one manner to redeem mankind, and reconcile the world unto Himself. God will appear in another manner to unite mankind unto Himself. He never took on Him the nature of angels; and therefore because God never was made an angel, all angels continually behold His face in heaven. But He took on Him the seed of Abraham, and while He remained on earth not one of His disciples received the gift of the Spirit; and after His resurrection He said unto Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John xx. 17.) As if He had said, it is not as you now know me that I am to

dwell for ever with you and you in me. I ascend unto my Father, and when I so ascend, then I shall reveal myself in you by my Spirit. This body which was prepared for me is a corn of wheat, which has fallen into the ground, and died, and it will bring forth much fruit. This is but a figure of my glorified body, the church, which shall be revealed in the world to come. This great mystery is prefigured by the marriage union upon earth; the first woman was made out of the first man; so the bodies of all believers, who are the second woman, are made out of the body of the man Christ Jesus. The man and his wife are two distinct and separate beings, yet they are one flesh; so Christ and the church are two distinct and separate existences, yet one Spirit and one flesh. The innumerable multitude of the redeemed is the body of Christ, every individual man being a member of that body; and the figure under which it is represented is that of a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. The living God is God and man for ever and ever. He is in Himself two natures, each of these being three in one. The nature of His union with angels is different from the nature of His union with men. Unto them He stands in the relation of Creator to creatures; and although they excel men in strength of mind, when both are considered as individual creatures, yet unto men He stands in the relation of an elder brother to the younger branches of a family. The Son was the equal of God; He was made the brother of men, and continues for ever the one mediator between God as God and men as men. In Christ, all the seed of Abraham know God, as He is revealed in the man Christ Jesus. The inhabitants of the holy city can

never know God but in Christ; and throughout eternity they will worship Him who sits upon the throne and the Lamb, that is God made man, God in Christ. All the seed of the wicked shall know God, not as God made man, but as God out of Christ; for no man can know God in Christ, except he be in Christ Himself, a member of His body. To the seed of the wicked He shall be known as a consuming fire; to the seed of Abraham, as love itself. Every christian is a part of Christ Himself; not mystically or figuratively, but positively, really, and truly a portion of the man Christ Jesus. Now, says the inspired apostle unto the Corinthian christians, "ye are the body of Christ, and members in particular." (1 Cor. xii. 27.) In the redeemed family, as a whole, God dwells precisely in the manner in which He dwelt in Christ Jesus. The church is the wife of the Lamb, flesh of His flesh, and bone of His bone. The independent existence of the Eternal Son of God has not only a sympathy with the separate nature of a believing man, but the nature of a believing man, when sanctified, is a part of the human nature of the Son of God; and believing men are made actual partakers of the Divine nature of the Son of God. The death of the Son of God secured the redemption of His body—the church; the outpouring of His Holy Spirit prepares that body, of which all the seed of Abraham are members, for glory; and thus it is, that the vile bodies of the saints are changed and fashioned like unto His own glorious body, of which they are members; and thus also it is, that the glory of the Son, as one God in three, is revealed in the state of redeemed men; while the glory of the Father, as one God in three, is revealed in the state of holy angels; and the glory of the Holy Spirit, as one

God in three, but proceeding from two, is revealed in the state of fallen angels and impenitent men. In each state there is but one God, but in each of the three He is revealed as a different person, and in all the three He is revealed not only as a Spirit, but as one Spirit. "As a human body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." (1 Cor. xii. 12—14.) The land of inheritance is the body of Christ, for He is head over all things to the church, which is His body, the fulness of Him that filleth all in all. "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (1 Cor. iii. 21—23.) The land of inheritance is Christ's Father's house, in which there are many mansions. He left the world to go and prepare a place for each of His people, and He is coming again to receive them unto Himself, that where He is, there they may be also. The measurement of five and twenty cubits during the times of the regeneration, becomes a measurement of five and twenty thousand in the heavenly inheritance. It was the breadth of the gate, it has become the length of the land; indicating, that what was progressing onward to perfection in time, has at length been made perfect in eternity. This is what is spoken of by the prophet Isaiah, saying—"A little one shall become a thousand." (Isa. lx. 22.) Thus

is taught the marvellous change which shall take place in the state and affairs of men. Although all things will be perfect of their kind in the heavenly inheritance, still they will ever be progressing in perfection, so that the land will still have a breadth, indicating a changing from glory to glory, and pointing out the manner of its accomplishment. "The breadth of the oblation shall be ten thousand:" ten cubits from the birth of Christ the English nation had reached its lowest point as one kingdom, which was in the year 991. Through them the world is to be prepared for the heavenly inheritance, and in them will be fulfilled what is further spoken by the prophet Isaiah, saying—"A small one shall become a strong nation." (Isa. lx. 22.) In further explanation it is added, "of this there shall be for the sanctuary five hundred in length, and five hundred in breadth, square round about:" this refers to the two periods of five hundred years; the first from the sealing of the Old Testament Scriptures until the sealing of the New Testament Scriptures; and the second from the sealing of the New Testament Scriptures, when the written word was completed, until both were given to a nation which would bring forth the fruits thereof. The word of God is the two-edged sword of the Spirit in the great work of salvation, and it is the mighty instrumentality through which all nations shall be made to worship Christ. "It was fifty cubits round about for the suburbs thereof:" this is the same with the measurement "from the face of the gate of the entrance unto the face of the porch of the inner gate which was fifty cubits;" (Ezek. xl. 15;) terminating in the year 991, and pointing to the small one which would become a strong nation. "And of this measure shalt thou measure the

length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and an holy place for the sanctuary." The relation in which Scotland stands to England and Ireland as one national man, is the relation in which Britain will stand to the universal kingdom of Christ upon the earth. They will be the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord; they will have the glory of God revealed in them in a most peculiar manner. Britain is the daughter of women, the daughter of Zion, spoken of in prophecy, to whom it is said—"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called Sought out, A city not forsaken." (Isa. lxii. 11, 12.) "And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession of twenty chambers:" this is the portion of the heavenly inheritance allotted to the European nations and the Jews. The part which England fills in the British national body, these nations shall occupy in the universal kingdom; they shall be Levites, ministers of the house, representing the second heaven, or the mind, which, apart from the spirit and the body, is ten times two, which is twenty; and therefore it is said, their portion of the land is for a possession for twenty cham-

bers. "And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel:" this is the portion allotted to the other tribes, and tongues, and nations of men. Be it observed, the length of each portion is the same, indicating that all will be alike perfectly happy. The two first are the same in breadth, indicating that these two states will have a similar degree of happiness, but different in its kind. The former will be the happiness of those who have a full inward revelation in their spirits of the Son of God. The latter will be the happiness of those whose understandings, or spiritual houses, are fully opened to understand the Scriptures. Those called the whole house of Israel, are the people whose minds have need of milk, and not of strong meat; they are babes in Christ, who are not of full age, even those who by reason of use have not their senses exercised to discern both good and evil. In these verses there is a description of Great Britain as a perfect national man—three in one. Also of the one universal kingdom upon earth—the terrestrial body of Christ—three in one. And further, of the glorified body of the man Christ Jesus—three in one—the sun, moon, and stars of the spiritual firmament.

Ver. 7—9. "And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border. In the

land shall be his possession in Israel." This is descriptive of the peculiar happiness of Michael the great prince. It is the same in length with the happiness of every other member of the body, signifying that it is perfect of its kind. But it is from the west side westward, and from the east side eastward; it exceeds by far the measurement of what can be felt and experienced by any other individual; it includes all that any other possesses, for it is from the west border unto the east border; and it extends immeasurably beyond, both eastward and westward; still it is in the land, he is after all but a man in Christ. "And my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes. Thus saith the Lord God, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God." The present condition of matters in church and state will be entirely overturned. The few shall no longer lord it over the many; the powerful shall no longer oppress the weak; princes shall no longer rule for themselves, but they shall rule for the people; greatness will consist in doing good to others; and he alone will be a prince in Israel, either in her church, or in her state, or in both, who, having the mind of Christ, goeth about continually seeking to do good. The first desire of all hearts, and especially of the hearts of princes, should be to give glory to God in the highest; the next, which is like unto it, should be to propagate His knowledge throughout the world, teaching all men the salvation of Christ; thus giving glory to God in the highest, and promoting peace on earth, good will to man. Princes should next labour assiduously for the

happiness and welfare of their own people; if ministers, their congregations should have this place in their hearts; if cities or villages, magistrates and noblemen should give the people under their care this place in their hearts; if sovereigns and rulers, the people of the nation should occupy their care, and receive their close attention; and so on up to God himself, who suffered unto death, that he might thereby secure the happiness of the whole world. Every individual, be his rank or station what it may, should love God supremely, and love every other man as he loves himself. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it." (Micah vi. 8, 9.) Then "they shall sit every man under his vine, (a holy spirit,) and under his fig-tree; (an enlightened and happy mind;) and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, (his own spirit,) and we will walk in the name of the Lord our God for ever and ever." (Micah iv. 4, 5.) Then shall also be fulfilled what is spoken by the prophet Isaiah, saying, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an

everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." (Isa. lx. 17—22.)

Ver. 10—16. "Ye shall have just balances, and a just ephah, and a just bath;" all things shall be according to the measure or number of the stature of a perfect man in Christ. "The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer." The ephah is the measure of a man's flesh and bone; and the bath is the measure of a man's blood, which is the life of his natural body; they are both one measure, and contain the tenth part of an homer; an homer being the soul and body of a man. "And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh." The shekel is the soul of a man, whose number is ten times two, or twenty gerahs; and the perfect man shall be three times twenty, or sixty shekels; each of the other two natures being an equal degree different in glory from the soul, the one above it, and the other below it; these being, the soul twenty shekels, the spirit five and twenty shekels, and the body fifteen shekels; the three in one, and God in the soul, being the measure or number of the stature of a perfect soul in Christ. "This is the oblation that ye shall offer: the sixth part of an ephah

of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley;" an ephah of an homer of wheat, and an ephah of an homer of barley, is the measure of the flesh and bone of a perfect man in Christ, which is six in one, or a tenth part of the soul and body, whose number is sixty. It is the sixth part of it which is to be offered, that is the body of sin and death, which must be destroyed or regenerated. "Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer." The oil is the blood or life of the body, and is one hundredth of its true life, which is the spirit; the blood must be taken away, as well as the flesh destroyed. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. xii. 1, 2.) "And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God." The lamb is the spirit of the man, which, when perfected, numbers two hundred by itself, and six hundred in union with the soul and body; in its natural state it is only one. Therefore it is written, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou will not despise." (Psalm li. 16, 17.) "For I say, through the grace given unto me, to every

man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. xii. 3.) "All the people of the land shall give this oblation for the prince in Israel:" every man must be sanctified wholly by the very God of peace, and their whole spirit, and soul, and body, preserved blameless unto the coming of our Lord Jesus Christ, and so shall he become a prince in Israel, the number of whose name is six hundred threescore and six, which is the measure of the stature of a perfect man in Christ.

Ver. 17. "And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel." The prince is Elias, who shall restore all things, and cause every institution among men to be conformed to the patterns of the things which he saw in the heavens. This is he of whom "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts iii. 22, 23.) This is "the man-child raised up in the church, brought forth by the woman, who was to rule all nations with a rod of iron; and who was caught up unto God and to his throne." (Rev. xii. 5.) This is he of whom the prophet Isaiah spake, saying, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow

out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isa. xi. 1—5.) This is he of whom the Lord Jesus said in the last day, the great day of the feast:—"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John vii. 38.) And again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John xiv. 12.)

Ver. 18—20. "Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: and the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house." This is the seven years' purification of Great Britain, from 1875 until 1882, when, on the eighth year and so forward, God will accept them. It is in Great Britain that the sanctuary, the posts of the

house, the four corners of the settle of the altar, and the posts of the gate of the inner court are all to be erected.

Ver. 21, 22. "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin-offering." The destroying angel shall begin to pass through the land of Egypt in the year 1879, and in 1895 the remnant of the European nations shall be delivered out of the house of bondage, and then shall commence the seven years passover feast, during which they shall purge out the old leaven, that they may be a new lump unleavened; they shall keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: and on the eighth year, the year 1903, Judah, Jerusalem, and Israel shall be one in Christ.

Ver. 23—25. "And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering. And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah." This is the seven years of the purification of the whole world, commencing in the year 1923, and on the eighth year, in the year 1931, shall commence other seven years, for "in the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil." At the end of which, in the year 1938, all things shall have been restored, and the

kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. In the year 1939 shall have commenced the universal and everlasting reign of righteousness and peace; forty years of which shall be spent by men in their bodies of flesh and blood, at the end of which the dead shall be raised, and the living changed, and all things made to declare the eternal glory of the eternal God—three in one.

Ezek. xlvi. 1—3. "Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened." The gate of the inner court is the entrance to the holiest of all, that state of being in which men behold the brightness of the Divine glory. It shall be shut the six working days, or six thousand years of the world's regeneration. The fulness of that glory shall be concealed from the view of men, until the translation to the heavenly state in the year 1979. But on the sabbath, the Lord's-day, the acceptable year of the Lord, the year of jublilee, 1850, it shall be opened; men shall see the glory of the Lord—a display of that glory, full and perfect of its kind, shall be made in the sight of all nations. And in the day of the new moon, the year 1939, in which the universal reign of righteousness and peace shall begin; the gate shall be still further opened, and another and more glorious living manifestation of Jehovah given to men. "And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and

the priest shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening." The prince shall enter by the way of the porch of that gate; Christ is the porch or door, by Him if any man enter in he shall be saved, and shall go in and out and find pasture. Christ is the good shepherd, and there is none good but one, that is God; the good shepherd giveth His life for the sheep; this is the Son of God made man, and giving His life a ransom for the sins of many. But he that entereth by the door is the shepherd of the sheep; not the good shepherd, who is the Son of God, the equal with the Father; but the shepherd, who is a man in Christ, made like unto the Son of God by the power of an endless life, and who abideth a priest, or a pure and justified spirit made perfect, continually. So there shall be one sheepfold and one shepherd, who shall be a prince, because, like the Son of God, he has been made perfect through suffering; in the days of his flesh (the carnal and sinful nature of the man in Christ,)—when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared—he learned obedience by the things which he suffered, and God said unto him, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and man, and hast prevailed." Thus the prince entered by the way of the porch of the gate without; he followed the footsteps of Christ; was a man of sorrow and acquainted with grief; in the days of his humiliation the world knew him not, but he was despised and cast out by his brethren, and through great tribulation he has at

length been caught up to the third heaven, and into paradise in the body, which is the gate without; and he shall continue to stand in the presence of God, by the post of the gate. Like Melchizedek, king of Salem, he shall bring forth bread and wine, and lay them before God's people, for he is the priest, not the high priest, but the priest of the most high God. All the faithful seed of believing Abraham shall be blessed by him, and shall partake with him of that heavenly joy, which is unspeakable and full of glory, and which God will make him the instrument—by His Holy Spirit working upon his own heart and upon the hearts of all men—of communicating to the world. Thus shall the priest prepare the burnt-offerings and the peace-offerings for all men, and he himself shall worship God in Christ, or at the threshold of the gate. "Then he shall go forth" among the people; he shall not be taken out of the world, but he shall continue with his brethren until the end; "but the gate shall not be shut until the evening;" although in the body and among men, he shall be ever with the Lord, like Gabriel, standing in the presence of God, and shall so continue with God and with men until the end of all things, or the evening. This is he of whom the prophet Samuel spake, saying, "And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever." (1 Sam. ii. 35.) "Likewise the people of the land shall worship at the door of this gate before the Lord, in the sabbaths, and in the new moons." Just as, through him, the Lord has revealed Himself unto all men in this world in a new light, so throughout all eternity, for ever and ever, in the sabbaths and the

new moons, Jehovah shall be worshipped by all the redeemed, at the door of this gate, into which none can enter but the prince, and through whom the great God, even our King, shall reveal Himself in continually increasing light, from glory to glory, world without end.

Ver. 4—11. "And the burnt-offering that the prince shall offer unto the Lord in the sabbath-day shall be six lambs without blemish, and a ram without blemish. And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah." The sabbath-day is the year 1850, in which the prince shall be a perfect man in Christ, for his offering shall be six lambs; his whole nature, twice three in one, shall be like unto the nature of the Lamb of God. He shall offer a ram without blemish, indicating that the church shall be made conformable to the heavenly measure, and that he will assume his office of priesthood forthwith, all churches of Christ being obedient to the word he shall declare in the name of God. As a prophet and as a priest his work begins in the year of jubilee. The meat-offering for the ram shall be an ephah, indicating the imperfect state of the church when he comes; and teaching that it must be purified, and made white, and tried. The meat-offering for the lambs shall be as he is able to give, indicating that he himself will be a perfect man, and accepted in the Beloved. "He shall offer an hin of oil to an ephah:" the support of the church by the state, is to the true manner of its support, just as the blood of a man—his present life—is to the Spirit—his true and eternal life. It must be done away, and the support be derived from the Spirit of God operating upon the hearts and minds of the people. "And in the day of

the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish. And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hands shall attain unto, and an hin of oil to an ephah." The prince shall continue the subject of his earthly sovereign, and shall be her willing and obedient and dutiful servant. He has already been manifest as one "whom man despiseth, as one whom the nation abhorreth; or rather does not honour:" he must also be revealed as "a servant of rulers;" and not until the whole earth is subdued to Christ, by the preaching of the word, and the outpouring of the Holy Spirit; not until every kingdom and nation is within itself a free, a happy, an independent, a sovereign, but obedient people; not until each sovereign rules his or her own kingdom in righteousness and peace, by learning obedience to the will of the people, as expressed through the church and through the state; not until the knowledge of the Lord cover the whole earth, shall he, on the day of the new moon, the year 1939, ascend his kingly throne, and wear the crown of his father David; the completion of his work of restoration being the testimony of God that he is the anointed visible king of Israel; and the acclamations of a redeemed world re-echoing the voice from heaven, saying—"This is the man greatly beloved, hear ye him." Then not as a lord over God's heritage, neither as a prince governing by compulsion; then without any, even the least possible interference with the kingly prerogatives of the sovereigns reigning over the individual nations, he shall sit in the gate of the King of kings, as a brother among his brethren; and his glory

shall be the honour and the glory of the man in Christ, whom God has made to be the benefactor of the world. He shall then, in the year 1939, prepare a meat-offering, an ephah for a bullock, which is the universal kingdom, and an ephah for a ram, which is the universal church; and for the lambs—himself—according to the measure of glory then attained by him; then the offering shall be a young bullock, and six lambs, and a ram, for the state, and the prince, and the church, and they shall then be without blemish. The hin of oil to an ephah, is the present light and life of the state, the sovereign, and the church: the city shall then have no need of the sun, neither of the moon—earthly lights—to shine in it; for the glory of God shall lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth shall bring their glory and honour into it. "And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof." In all his ways God will continue with him, for "thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall

come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, saying, Surely God is in thee, and there is none else; there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour." (Isa. xlv. 11—15.) "But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it." All other men must learn to know God in the ordinary way. If the north gate—their spirit be quickened and renewed by the Spirit of the Lord—and they thus gain the knowledge of Jehovah as the living God, then they must go out by the way of the south gate, search the Scriptures, fill their minds with the knowledge of the truth, and test every thing they think they feel, or believe, by the declarations of the written word; they must prove all things, and hold fast that which is good. If a man enter by the way of the south gate—possess great mental powers, having his intellect well cultivated, and abundantly stored with all manner of useful knowledge—he must pray without ceasing for the gift of the Holy Spirit to give him wisdom to apply his knowledge, and also purify his moral nature; for "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and

though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 1, 2.) He that has an enlightened mind, must strive and pray for a pure spirit; and he that has a chastened spirit, must labour more and more assiduously by faith in prayer and meditation to increase in knowledge as well as true holiness. "And the prince in the midst of them, when they go in, shall go in; and when they go forth shall go forth:" even he who has been caught up unto God and his throne, who judges not after the sight of his eyes, neither reproves after the hearing of his ears; he with whom the Lord shall for ever speak face to face; he must progress in knowledge and in glory more and more; he must count himself not to have apprehended, but forgetting those things which are behind, and reaching forth unto those which are before, he must press toward the mark for the prize of the high calling of God in Christ Jesus, which shall be eternally set before him. "And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah." In these days "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 6—9.)

Ver. 12—15. "Now when the prince shall prepare a voluntary burnt-offering, or peace-offerings unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering, and his peace-offerings, as he did on the sabbath-day: then he shall go forth; and after his going forth one shall shut the gate." The prince shall be free to choose his own way in God's sight, and in the troublous and perilous times which are to intervene, between the sabbath-day, the year 1850, and the day of the new moon, he, and the church, and the nation or nations who fear God, shall be oftentimes placed in great difficulties, and straitened on every side. The prince in these cases must invariably enter by the gate that looketh toward the east, take counsel with Jehovah Himself, and receive from Him the wisdom which alone can direct and guide. He shall then make known to the faithful the mind of God, as he has done on the sabbath-day, the year 1850. Then when commanded by God what to do, he shall go forth, and after his going forth, the gate shall be shut, but it will be always open to admit him. "Thou shalt daily prepare a burnt-offering unto the Lord of a lamb of the first year without blemish; thou shalt prepare it every morning:" the whole body of the faithful must daily pray unto God in deep sincerity, "Father, not our will but thine be done:" and they must bring their own spirits into daily subjection unto the Father of spirits, and live. "And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the Lord." They must daily, while in the flesh, keep their body

under, washing it with pure water, lest in a time of sore trial they fall, and come short of the glory of God. "Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, for a continual burnt-offering:" until the day of final redemption, they must deny themselves daily, and take up their cross, and follow the Lord Jesus through good and through bad report, in their patience possessing their souls.

Ver. 16—18. "Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance." Whatever advantages or privileges true believers may now reap from the manifestation of the prince, shall continue to be theirs for ever. All in this life that is good, and desirable, and suitable to the high destiny of the sons and daughters of God, shall be possessed by them in the world to come. Not one pure, or generous, or kind feeling or affection, or the fitting object upon which to bestow it, shall be taken from them. Nothing in their nature, or in their state, whether personal or relative, shall be destroyed, but that which is destructive. Every virtuous affection and pure enjoyment of man in the times of the regeneration, whether it be conjugal, paternal, filial, or friendly, shall be experienced an hundred-fold more in the state of paradise, and these in glory shall be increased above all measure. The only difference will be in the conjugal state; the man and his wife or wives shall love each other with a tenderness and an affection, the strength of which no one can imagine; but theirs will be truly a pure affection, for it will be an affection without des ire The parent shall love his children, and oh! with what affection, even the affection of a god. The father's heart shall rejoice over

his offspring, and the mother shall give glory to God for the fruit of her womb. All will be brothers and sisters in the Lord; but there will be a peculiar attachment existing for ever among the redeemed members of the same earthly family. Friends who loved each other upon earth shall in heaven resume their happy intercourse. They shall know each other full well again; but they shall behold and experience a marvellous change. No longer chained by a selfish spirit, no longer dwelling in a body of sin and death; without one suspicious thought, without one jarring interest, glorified and perfected, their friendship shall be eternal and enduring as their being, ever strengthening as eternity rolls on. New associations shall ever be springing up; the whole world of men shall be one glorious and happy brotherhood; but these shall be subdivided into innumerable groups, through which the social spirit of christian love shall work with stronger power towards each other. There shall be the great and master spirits of mankind, often meeting together, and by their mutual intercourse enlightening and enlivening one another. There shall be the children and the youths of mankind, ever occupying the same relation that they did when they finished their career on earth; these giving occasion for the kindly sympathies, condescending attentions, and continual instructions of the full-grown men in Christ. Man shall be there in all his glory; divine like his God, and exhibited in every possible variety of character, person, and similitude, whether of spirit, soul, or body, and in every manifestation he shall be a perfect man of his kind. But above all, and next in importance to the presence of Jehovah Himself, to the completion of the happiness of heaven, there, will also be woman, angelic woman, made

out of man, and the glory of the man. All that romance has imagined, historians written, and poets sung, of the charms and tenderness of the nature of woman, is as far short of her true glory, and dignity, and honour, as the earth is beneath the heaven; and if all the worth, and beauty, and tenderness, and affection that have been manifested by all the greatest of the sex upon earth were concentrated in one woman, she would still be immeasurably short of the measure of the stature of woman in the glorified state. Woman as a mother, woman as a wife, woman as a daughter, woman as a sister, will be revealed in perfection in the state of glory. Oh, such is the happiness, such is the inconceivable joy and delight of the glorified state, that he who has seen it and knows it, for he has felt and experienced it, even he for whom so great a destiny is prepared on earth, cannot refrain from saying that he is in a halt between two opinions, having a desire to be in glory without the body, which is far better than even the state of paradise upon earth. But he is willing, yea, rejoices to remain, and suffer if need be more and more, until the end appointed come to him and to all. "But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them." The servants of the prince are wicked and impenitent men, who, during the six thousand years of the world's regeneration, have received from God manifold mercies, both spiritual and temporal; these they were to retain until the year of liberty, the year of final redemption, 1979; for even during the time of the new moon from 1939 until 1979, there shall be impenitent men dwelling upon the earth, under external restraints, but inwardly free, and to

appearance on a footing of equality with the faithful. But at the end all shall be taken from them, and those who may have been kings and princes, lords and rulers, and masters, shall become the servants of servants for ever and ever, and what they possessed in this life shall be taken from them, and given as an inheritance to the sons of God. All Scripture illustrations of the eternal state of the wicked are comparative with that state of glory which they have refused; and to a man who has been admitted into the state of glory, his expulsion therefrom, were it possible for him to dwell in the state of impenitence, would be a comparative punishment altogether intolerable. The state of impenitence viewed in itself as a state, apart from all other considerations, is not intolerable; on the contrary, the men in it are exactly fitted for it; and the state is just what they need. Be it observed, that two out of three natures of an impenitent man derived their being through the instrumentality of Satan, but, nevertheless, not without the power and permission of God. In respect of soul and body, impenitent and redeemed men were alike in this world: the serpent nature of the impenitent was a rebellious spirit; and this part of a man's nature God left free and unfettered in the state of probation, so that every man became an accountable being. God might have prevented every impenitent man from exercising his freedom of will, if such had been his purpose; but in doing so they would not have been moral and responsible agents. God rather permits their free volitions, and only restrains the evil effects of them, so that they, even the wicked and rebellious, when striving against God, are actually accomplishing his purpose, which nothing but their wicked and wilful opposition could have wrought out.

God could not have permitted wickedness at all, except its fruit were to be wholly good in itself, and glorifying to the Holy One of Israel. Viewed as God in Christ reconciling all things to Himself, Jehovah is permissively the origin of every thing in the state of probation, whether it be good, or whether it be evil; and herein is manifested the manifold wisdom of God, in so contriving and arranging and decreeing all things to be precisely what they are; and yet in no one single occurrence from beginning to end is any thing perceivable, but the perfection of the holiness, and the excellency of the goodness of God. Could sin have outlived the present state, it would not have been permitted at all; or could the bodies of impenitent men be susceptible of pain or suffering in the world to come, they would never be raised from the dead, or if raised and suffering pain, they would mar the happiness of the redeemed, who locally can be present among them, while between the two states of being, there is fixed an impassable gulf. In their souls and bodies they are the children of apostate and fallen man: in their spirits they are the children of the devil. Their stings, as serpents, were their obstinate wills; these suppressed, their intellects and bodies when raised to life, will be harmless and useful. They will not have a spirit of their own, but the Spirit of God will work in them, to will and to do whatsoever he pleases. Christ is not only the head of the church, but he is the Saviour of the body; and Christ, by the grace of God, has tasted death for every man. For all whom God created in Adam, He is the Redeemer of their whole spirits, souls, and bodies: for all whom God permitted Satan to bring into being, He is the Saviour of their bodies. The death of Christ is

that, because of which, God raises the bodies of the unjust, as well as the just; and these bodies, having died, have already undergone the full punishment of participation in the sins of an impenitent spirit; and, therefore, without any interest in the death of Christ, their own death meets all the requirements of Divine justice, and God would not raise them again to a state of corporeal suffering. The mind is the intelligent nature of man, and has been a guilty participator in the wickedness of an impenitent spirit, aiding, with its vast and capacious faculties, the wilfulness of obstinate rebellion against God. Still its faculties are all of a reasoning and an imaginative kind; the seat of a man's affections is his moral nature; out of the heart proceed the issues of life; the soul and body are but handmaids to a man's spirit. Take away the rebellious spirit out of a man, and his soul and body, if not supplied by another spirit, become morally dead; and he would just be in the state in which Adam was placed in paradise, before he was commanded not to eat of the tree of the knowledge of good and evil; so impenitent men, when raised from the dead, shall possess neither affection nor desire of any kind whatever, save the inward craving of an immortal nature, and the painful remembrances of the past. Their mental faculties and physical powers shall be untainted with present evil, because the spirit of wickedness is destroyed within them; but so much of their moral nature will remain, as will prove a self-tormentor for ever and ever; and this consciousness of having done wrong, united with the impossibility of their ever exercising a free volition again, will be their peculiar punishment within. This state is inseparable from their existence in any form, for it is their personal

consciousness, which cannot be destroyed, except by their utter annihilation. Thus God's justice and goodness will be largely manifested in the state of impenitent men, even they will be in circumstances as tolerable as they would permit God to place them in. Oh! my soul, be stirred up to praise and to magnify that God who has done such wonders; who, over and above all expectation, can, and has so ordered the state of the impenitent to be. But, manifold wisdom, without these the saints would not enjoy many material delights, which the service of the impenitent in God's house will supply. My heart fails to feel what it is more impossible to express concerning Him, the knowledge of whose love in Christ passeth all understanding. Praise Him, oh! praise Him for ever and ever. Who can declare the wonderful works of our God? let all in heaven, and in earth, and under the earth, give glory, and honour, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. "Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession; that my people be not scattered every man from his own possession." The true inheritance of every man will be within himself, and the more happy and glorious all around him are, the richer and more inexpressible will be his individual joy and delight. In this state of probation, men have risen to eminence and distinction, not unfrequently, by the utter disregard of the welfare of others. The riches of not a few have been amassed at the expense of the ordinary comfort of the many. Self has ruled most men in all their procedure; a purely spontaneous act of disinterested liberality and generosity can

scarcely proceed from a heart whose god is gold. On the contrary, the frown of a world's scorn is sometimes insufficient to deter such men from the commission of acts of rapacity, and too often, of cruelty, towards their fellow-men, which, when divested of that covering, that the rights of property confer, stand forth as examples of heartlessness and selfishness, which are not more degrading and dishonouring to the man, than they are destructive of his own true happiness. Property has rights, and wo unto them who would seek to convulse society, and destroy or impair these rights. But property has responsibilities, and every owner of lands, or houses, or wealth, however invested, is the steward of the most high God; and he holds what he possesses, not for himself, but to apply in the way that will be most glorifying to God, and most beneficial to his fellow-men. I desire to speak kindly, but faithfully, to my fellow-men who are rich and great. It is not your riches nor your greatness that is to be evil spoken of; these God has given you; and every gift of God is good in itself. The question for you to propose to yourselves is, In what manner have I laid out my talent? It must not be disguised, for it is true, there is not one living who can say he is guiltless before God in this matter. Let every man examine himself in the secrecy of his own heart, and in the presence of God—that God who is now working mightily, and striving powerfully, by His Holy Spirit, in every man. What is past, if repented of, is forgiven; but remember the hour of God's judgment is come, and there shall be time no longer to the workers of any kind of iniquity. I warn every one, from the sovereign who sits upon the throne, down through all classes of the community, to the humblest subjects, flee

from the wrath to come; God is now gone forth to make an end of evil; repent, repent, and do that which is right; seek the glory of God, and the good of others, more than your own individual welfare; make to yourselves friends of the mammon of unrighteousness, that ye may be received into everlasting habitations. May God fill you all with His Spirit, as a Spirit of love, joy, peace, and good-will to man. In the glorified state, such is the peculiar working of the Spirit of the Lord upon redeemed men, that not only will each earnestly desire, and sincerely rejoice, over the increasing glory and happiness of all others; but the greatest saint in heaven will always feel himself to be less than the least of all saints; for as a man ascends upwards to God in heaven, he descends proportionately downward in a sense of personal unworthiness, and felt humility.

Ver. 19, 20. "After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looketh toward the north; and, behold, there was a place on the two sides westward." The entry at the side of the gate, is the time of the preparation for the manifestation of the Divine glory in Great Britain, which looketh toward the north; and Ireland is the place westward, on the two sides of England and Scotland. "Then said he unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the meat-offering; that they bear them not out into the outer court to sanctify the people." In Ireland must the great work of reformation and restoration be forthwith begun. England and Scotland must unite, and make a great and vigorous effort for the social and moral regeneration of unhappy Ireland. This must be

a national work, and the first work to which the nation must apply itself. The time is past for tampering with the putrifying sores of Ireland's social and moral system. Measures proportionate to the emergency, and suited to the necessity of Ireland, must be adopted. If delayed, she will not only be ruined herself, but would engulf Great Britain in her destruction. She has great and just cause of complaint, and her grievances must now be fully and righteously redressed. This passage of Scripture teaches, that Ireland is Britain's difficulty; by her she is to be tried. There are many considerations which might cause a faltering, a wavering, and undecided policy; but the day of decision has come; and as to Ireland, statesmen, churchmen, landed proprietors, and all interested persons, must choose their course. Persevere even one year longer to treat Ireland as she has been treated; do so because of an unwillingness to do her justice; and whosoever thou art that will thus act, thy doom is sealed; if thou wilt stand in the way of a nation's regeneration, when God has decreed it, how can you escape God's just judgment? Awake and bestir yourselves, all who have interest in this matter. Obey God, do your duty, fear not the consequences. No doubt, the immediate result to many of you will be great disaster; it is your trial, but if you disobey, you will make it your punishment. God now speaks, you cannot mistake His voice, hear Him, and be assured, if you obey, you will receive an hundred-fold, even in this life. To the bishops and priests of the Roman catholic church in Ireland, I would speak as to brethren. With yourselves I have no controversy; I love you. It is my heart's desire, it is my most earnest prayer to God, that all of you, without exception, may receive His grace and His

Spirit, enlightening and sanctifying your hearts. For your individual emancipation from what is injurious to yourselves, I will be willing to spend and be spent. I look forward to the day not far distant, when many of you shall be truly priests unto God; and in the personal experience of that joy which is unspeakable and full of glory, ye shall proclaim to your fellow-men the unsearchable riches of Christ. Do be persuaded to search the Scriptures, and judge for yourselves. Pray God in real earnest to give you the light of life in your spirits, that you may grow in grace and in the knowledge of our Lord Jesus Christ. Let no earthly considerations hinder you from resolving to do what your conscience may tell you is right. It is a time of great trouble, but it will end in everlasting righteousness and peace. Be assured, the time of the end is come. If you will hold by your present ecclesiastical connection, then know, both you and it must be destroyed. But I hope better things of you. I trust that you will set a noble example to the people of Ireland, and become the leading instruments of her regeneration. If so, yours will be a high and an honourable distinction throughout eternity. God, even your own God, will greatly bless you; and dwelling in the midst of a godly and a happy people, your island, fruitful above all measure, society bound together by the tenderest ties of social affection, in your happy land shall then be re-echoed from every house and every heart, the song sung by the multitude of the heavenly host, when Messiah was born; for it shall then be realized by you, when from thousands upon thousands of tongues, having one heart, shall ascend the triumphal hallelujah, "Glory to God in the highest, peace on earth, good-will to man." To the people of Ireland I

have but one word to say. Among you I was born; your island is the land of my nativity, although not the land of my earthly parentage. I ask you, will you make me blush in time to come, when I think or speak of the land of my birth? Ireland, oh! Ireland, thou never canst know with what unutterable anguish of spirit I have struggled with thy God, for thy deliverance. My heart bleeds for thy woes. Say, what can I do? my life, my all, I will give, if thou wilt but love thy God. Oh! let me have joy, even the joy of beholding thee a happy and a glorious nation, the praise of the Lord in all the earth. Repent, repent, and thou shalt be forgiven, for the purpose of thy God is to thee a purpose of infinite mercy and love.

Ver. 21—24. "Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts joined of forty cubits long, and thirty broad: these four corners were of one measure." These have been already described, and it is only necessary to repeat the measurements. The court of the first corner is from the year 1793 until the year 1833, which is forty cubits or years long, and the breadth is from the year 1833 until the year 1863, which is thirty cubits or years. The court of the second corner is from the year 1805 until the year 1845, which is forty cubits or years long, and the breadth is from the year 1845 until the year 1875, which is thirty cubits or years. The court of the third corner is from the year 1808 until the year 1848, which is forty cubits or years long, and the breadth is from the year 1848 until the year 1878, which is thirty cubits or years. The court of the fourth corner

is from the year 1809 until the year 1849, which is forty cubits or years long, and the breadth is from the year 1849 until the year 1879, which is thirty cubits or years. "And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people." Between the year 1793 and the year 1879, all things will be ripened for the utter and everlasting destruction of spiritual Sodom and Egypt; and the temple of God, and the sanctuary shall be cleansed from all iniquity, the Lord having appeared in His glory to build up Zion.

CHAPTER XXIX.

Ezek. chap. xlvii. ver. 1—5. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar." The threshold of the house eastward is faithful Abraham, who is called the father of the faithful. His time is the forefront of the house toward the east, and from him, so to speak, descended that spiritual seed who live by faith, and are called the children of Abraham. The waters issued from under the threshold, and from the right side of the house, at the south of the altar; indicating, that his natural seed, descended from him by ordinary generation, were not the children of promise, but that he was the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. "Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold,

there ran out waters on the right side." This is the course which the river of the life of faith has taken during the last four thousand years. It originated in the east, and has flowed out in a northern direction towards Great Britain, and from thence flows back again by the way that looketh eastward; the waters ran out on the right side, it was the life of God in the souls of men. "And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." Each measurement of a thousand cubits, is a thousand years of the world's history; and the increase of the waters at the end of each thousand, teaches the progressive increase of the life of faith in men's souls, as well as the increase of the knowledge upon which it is founded, until at last, in the full development of the Divine purpose and glory at the end of the world, it becomes a great river that cannot be passed over.

Ver. 6—11. "And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now, when I had returned, behold, at the bank of the river were very many trees on the one side and on the other." He brought him back to the time when the last outpouring of the Holy Spirit would take place; and the trees seen on both banks of the river are the men now prepared to

go into all the world and preach the gospel to every creature. "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh." The gospel shall now go forth from Britain toward the east country, and into the moral desert of the world, and go also into Europe, which is the sea. The preachers of the word, the ambassadors of Christ, shall now be abundantly successful in the conversion of sinners, for the waters of human life shall be healed. And every man of the true seed of Adam shall live, wheresoever the gospel is preached; there shall henceforth be no salvation unaccompanied by faith and a godly life; and whosoever hears the word and disregards it cannot escape God's wrath. The time is now past when men could be saved by the free grace of God, irrespective of the gift of faith; the message to every man now is, Believe, and thou shalt be saved; believe not, and thou shalt be condemned. This is an important practical truth which ministers and missionaries must keep constantly before the minds of those to whom they preach. We have now come to a period of the world's history when the command of God to every man is, repent; and whosoever continueth impenitent shall die in his sins. There shall be a very great multitude of believers, because the gospel shall be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and

people, and they shall be healed; and every thing shall be restored wherever the Spirit of life from God cometh with the gospel, and He shall go wherever the gospel is now preached. "And it shall come to pass, that the fishers shall stand upon it, from En-gedi even unto En-eglaim; they shall be a place to spread forth nets: their fish shall be according to their kinds, as the fish of the great sea, exceeding many." This refers to that wide-spread dominion which God has given to Great Britain; a dominion which will now furnish a place to spread forth nets. Her Indian empire, her transatlantic possessions and her colonies, give her a territorial power never equalled by any preceding empire. Her commerce, her political influence, her national strength and greatness give her further facilities not possessed by any nation now upon the earth. Above all, a large and goodly band of God-fearing and men-loving people, among all ranks of her community, from the Queen who occupies the throne, and who is a pattern to her sex as she is an honour to her nation, down to the humblest, these having hearts filled with sincere and fervent love to God, and also stirred up within them for the deliverance of a world lying in wickedness; these will provide the fishers, and the means of their support, while they go into all the world spreading out unto every creature the gospel net; and, God be praised, they shall be successful; for the fish caught shall be according to their kinds, as the fish of the great sea, exceeding many. "But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given to salt." The wicked and impenitent will continue so, but their power of mischief will be restrained, and finally destroyed.

Ver. 12. "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." Rev. xxii. 1, 2. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." These two passages are descriptive of the state of glory. The pure river of water of life is the Holy Spirit, proceeding from the Father and the Son, filling all the redeemed, who are the trees on either bank of the river. The tree of life is the man Christ Jesus, who is God made man; it is a figure of His glorified Body, of which the individual bodies of believers are members in particular. The river having run for four thousand years in this life, indicates that the materials out of which the employments and delights of eternity will be formed, are the transactions in the state of probation. The tree of life bringing forth new fruits according to his months, teaches what is also taught in a figure by the moon's variations; it teaches, that at regular and stated periods throughout eternity, the redeemed shall behold new and unheard of displays of the divine glory; in each case beginning like a new moon, commencing its first quarter, and continually increasing until it pass through all its stages, and become a full moon; so shall it be for ever and ever

with the redeemed. New moons of divine glory shall ceaselessly be appearing in the spiritual and material universe; these shall begin small, and gradually develop themselves until they reach maturity; and in succession moon after moon of the divine glory shall appear and be replaced, while admiring and adoring angels and men, shall ceaselessly be singing a new song, and be changed themselves into the same image, from glory to glory, even as by the Spirit of the Lord. The fruit of the tree is food, and it is the fruit of the Spirit, which is love, joy, and peace. The leaves of the tree are the personal works of righteousness of the saints, which are productive of happiness and delight to one another. In heaven all shall be actively and constantly employed in serving and praising God, and in doing good to one another. Therefore, the leaves of the tree are for medicine, for the healing of the nations: and who can imagine the cheering, and soothing, and reviving effect of christian sympathy, affection, and kindness, in a state where all is perfection? Happy they whose portion is there.

Ver. 13—21. "Thus saith the Lord God, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance." What remains of this prophecy is a description of the heavenly state, and an illustration of the principle which shall regulate the distribution of the promised inheritance. It shall have a border of separation from the present state, and yet a link of connection with it; just as the boundary lines

of separation between the territorial limits of earthly lands are, at the same time, the links of connection. All that is good in the present state shall cross the border of the promised land; all that is evil shall be destroyed in the wilderness of this world. The deliverance of the Israelites from Egyptian bondage; their subsequent journeyings in the wilderness, until all had perished except Joshua and Caleb; and their final settlement in Canaan under Joshua, a new generation, but the same race; is a figure of the deliverance of the whole human family from Satan's bondage; their pilgrimage in this world being for the destruction of the flesh; after which the same race, but regenerated, take possession of the promised inheritance. The land is to be inherited according to the twelve tribes: national distinctions and peculiarities will be preserved in the world to come. Joseph is to have two portions: there will be different degrees of happiness and enjoyment; and they who, like Joseph, have suffered much in this life, shall be more abundantly recompensed in the life to come. All shall inherit it, one as well as another: every redeemed man shall have his portion, perfect and complete in itself, and in all respects suitable for him; concerning which, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that which is within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Mel-

chisedec." (Heb. vi. 17—20.) "And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side." "The north side," is Great Britain; "the great sea," is her state of original depravity and wickedness; "the way of Hethlon, as men go to Zedad," is the great tribulation through which she has passed in her threefold purification, represented by Hamath, Berothah, Sibraim. Her trial and preparation for the latter-day glory and the celestial state, were to be between the border of Damascus, which is the appearance of a light from heaven, above the brightness of the mid-day sun, as happened to Saul of Tarsus, journeying to Damascus, and which was a figure of the manner in which the latter-day glory shall be ushered in; when persecuting powers shall be speechless and silent for a season, and their kingdoms filled with darkness; and the border of Hamath, which was her state when God called her and made her a chosen nation, or Hazar-hatticon—a middle or centre city—from which would flow out, in all directions, the light to enlighten the world, and the truth to rule all nations. "And the border from the sea shall be Hazar-enan, the border of Damascus." "The Lord said unto Moses, ye shall point out your east border from Hazar-enan." (Num. xxxiv. 1, 10.) The way in which the river of life would first run from Britain northward, after the manifestation of the glory of God, would be eastward;

and they in that direction would follow in the steps of Britain, the north, northward, from the border of Hamath. The history of Great Britain is the north side or border of the heavenly inheritance. "And the east side ye shall measure from Hauran, and from Damascus: Lot was the son of Haran, and he dwelt among the Sodomites at the time their destruction was to be accomplished: so by the light from heaven, Damascus, the modern sons of Haran shall be warned, and escape at the appointed time from the doomed cities. "From Gilead, and from the land of Israel by Jordan, from the border unto the sea," is that vexation and oppression out of which the Lord shall deliver the European nations and the Jews; who are "all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in Gilead." (Judges x. 8.) "And this is the east side." "And the south side, southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea." This is descriptive of the degraded moral condition from which God will raise the inhabitants of Asia and Africa, and make them kings, who will reign for ever and ever; their moral state is that of Tamar, who became the mother of the royal tribe by her abominable intercourse with Judah her father-in-law: and their conduct is that of the rebellious Israelites at the waters of strife. The river shall flow in among them while in the sea of great wickedness, so that their border shall be the river to the great sea. "And this is the south side, southward." "The west side also shall be the great sea from the border, till a man come over against Hamath." O Lord, "who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retain-

eth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah vii. 18—20.) "As far as the east is from the west, so far hath he removed our transgressions from us." (Psal. ciii. 12.) "This is the west side" of the promised inheritance, "so shall ye divide this land unto you according to the tribes of Israel:" while national distinctions are preserved in the heavenly state, each man will receive a portion according to his own works.

Ver. 22, 23. "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel." The strangers are the ninety and nine justified persons without repentance. They had no part among the children of the kingdom in this life, during the time of their sojourn on earth: but by the free gift of God through grace, they are to participate in the enjoyments and happiness of the world to come. Their children, which are their christian graces, shall then be born in the heavenly country among the children of Israel; and they shall each obtain their inheritance among those with whom they dwelt on earth, according to their tribes or nations. The people are to divide the land by lot, that is, in accordance with the divine appointment; and the command that says, "ye shall divide it," teaches,

that in the state of glory, men will be made instrumental in promoting the happiness of each other. "And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

Ezek. xlviii. 1—7. "Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east and west,) a portion for Dan. And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side even unto the west side, a portion for Judah." They shall not only bring the glory and honour of the nations into the promised land, but each nation or tribe shall have its peculiar place in it, and each shall have a portion from the east side even unto the west side; that is, each shall be in itself a perfect nation, in its social, spiritual, and sovereign relationships. One shall still be the royal tribe in a peculiar sense, out of which he shall come who shall reign for ever a visible king upon the throne of David; and that tribe or nation prefigured by the tribe of Judah, shall be most exalted in glory and honour in the heavenly kingdom; it shall be nearest to the Lord of Glory.

Ver. 8—14. "And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy, by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the Lord." This is the same oblation referred to in Ezek. xlv. 1—5, and in the present case its design is to illustrate the manner in which God shall dwell with all the tribes of Israel—in their midst, so to speak. He will quicken their spirits, and awaken the most pleasurable moral affections and desires towards Himself, and to all men. This is what is meant by the oblation for the priests, the sons of

Zadok, and it is also described in Rev. xxii. 3, 4: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face." To see God's face is to be filled with the Holy Spirit. He will also increase immeasurably their knowledge of Himself and His ways, and enlighten their minds, and thus "shall his name be in their foreheads." This is the oblation for the Levites. This passage, also, is designed to teach the peculiar position which Great Britain, the sons of Zadok, and the Jewish nation, the Levites, shall each occupy in the world to come. The one ten cubits, or a thousand years after Christ, a small one, but made a strong nation, continuing faithful unto the end. The other ten cubits, or a thousand years before Christ, a great nation in all their glory at the time of the completion of Solomon's temple, but who have since went astray, and are even yet a scattered people. To the Jews, however, "pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; theirs are the fathers, and of them as concerning the flesh, Christ came, who is over all, God blessed for ever." (Rom. ix. 4, 5.) Theirs will, therefore, be a high distinction as a nation in the world to come, and by the border of Judah shall be the holy oblation. To Great Britain pertains the gift of the Holy Spirit, and the good tidings of good: her people shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; they shall be named the priests of the Lord, men shall call them the ministers of our God; and "thus speaketh the Lord of hosts, saying, from among them, Behold I will raise

up the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zech. vi. 12, 13.) Judah, the Jewish nation, and Benjamin, the British nation, are the two royal tribes of Judah and Israel, represented by David and Saul; and "thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein; even they, and their children, and their children's children, for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the

midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 21—28.) Thus shall the counsel of peace be between them both, and this is the holy oblation, ten thousand in breadth east and west, and five and twenty thousand in length north and south, which is for the priests and the Levites, in the midst of which the sanctuary of the Lord shall be; and because of God's thus dealing with them, all other nations shall rejoice and be glad, for through them shall be fulfilled that which is written concerning the state of glory: "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (Rev. xxii. 5.) Each nation, and each individual, however exalted in glory, will need all they possess for themselves; "and they shall not sell of it, neither exchange, nor alienate the first-fruits of the land." All must go to Him who sitteth upon the throne and to the Lamb, and receive out of the fulness of God everlasting joy, "for it is holy unto the Lord," and no other can bestow it.

Ver. 15—20. "And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof." This is the abundant provision made for man's material enjoyment and corporeal gratification in the state of glory. The five thousand is a profane place of the city, that is, contrasted with man's high spiritual joys and intellectual attainments: it shall be for dwellings—

for the bodies of the saints, and for suburbs—for the bodies of impenitent men; and the city, the brightness of glory shall dwell in the body, or in the midst of the profane or material place. "And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and on the west side four thousand and five hundred." These measurements teach, that the transactions upon earth during the last four thousand years of the world's history will form the basis upon which the material and social happpiness of the redeemed will be erected. All the trainings of mankind, and the industry of all nations in every thing that is good and useful, will be translated with men themselves into the state of glory. All that art and science has done, and may yet accomplish for the comfort and enjoyment of man, as a material and social being, will be transplanted into the heavenly state, so that for man in his threefold nature, spirit, soul, and body, heaven will be a state of inconceivable happiness and glory. All things will be changed in a corresponding degree with the change that shall pass upon man himself: for the measurements of the inner house of God in man's nature given in Ezek. xlii. 15—20, are the measurements of the profane place over and above the four thousand years on each side, these being five hundred by the four sides round about. This earth which God Himself hath formed, and made, and established, He created not in vain. He formed it to be inhabited: and this very earth, the scene of so much carnage and desolation, upon which the Prince of Life was put to an ignominious and a shameful death, shall be changed:

that whole creation which groaneth and travaileth in pain together until now, must be delivered at the time of the manifestation of the sons of God; and declare visibly the unspeakable glory of Him who died upon Calvary's cross. The scene of humiliation shall become the scene of eternal triumph. The place of sorrow shall become the place of joy. The destroyer's kingdom shall become for ever and ever the kingdom of our Lord and of His Christ, the dwelling-place of the glorified body of the Son of God, and His anointed king. For thus saith the Lord, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." (Isa. lxv. 17, 18.) "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. lv. 12, 13.) "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." (Isa. xliv. 23.) "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (Isa. xlii. 9.) This earth upon which we now dwell, shall be one universal scene of greatest possible material grandeur and beauty. Those heavens above us shall be opened; and the space around us shall be free to redeemed men. In their new nature, the sight of the bodily eye shall

far outstrip the greatest possible contrivance of man to aid its present powers; and standing upon the earth, man shall behold glories inconceivable, and beauties inexpressible. But he shall no longer be chained to this earth; possessing a free and a holy spirit: while his affections and attachments will centre in his God, and flow out in rich effusion to those who dwell around him; while this earth shall be peculiarly his home, the universe shall be his dominion; and wherever his will may desire to be, there his God will transport him, quick as thought. Then man shall be crowned with glory and honour; then he shall be set over the works of God's hands; then all things shall be put in subjection under his feet. For in that God hath put all in subjection under him, He left nothing that is not put under him. Unto the angels hath He not put in subjection the world to come, whereof we speak, for it is a material universe, not suited to their wholly spiritual natures. Who would not be a man? Who will dare to despise the humblest follower of the Lamb, for whom such honour and glory is prepared? "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint: and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run, and not be weary; and they shall walk, and not faint." (Isai. xl. 28—31.) "For since the beginning of the world men have not heard, nor perceived by the ear,

neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." (Isa. lxiv. 4.) "And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length, over against the oblation of the holy portion, shall be ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel." These measurements teach, that the impenitent will be one half the number of the redeemed. Locally they shall dwell together upon the earth, but the impenitent shall be the servants of the redeemed, actively and continually employed in ministering to their material comforts and physical enjoyment. The redeemed or the city shall be the servants of the Lord, and His servants shall serve him, and their Master shall have joy in them. The impenitent shall serve the city, be the servants of servants: and then shall be truly fulfilled what was spoken by Noah when he said, "Cursed be Canaan: a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." There being one cursed and two blessed. The increase of the earth shall be the food of the impenitent; dust shall be the serpent's meat; they shall never quit this earth; their sin was the preference of this world to that which is to come; they will get their

choice; and while redeemed men have within themselves a world of happiness and joy, the impenitent have only the worm which cannot die; while redeemed men roam from planet to planet, and from system to system, exploring the wonders of the incomprehensible God, they shall go forth also and look upon the carcases (the spiritless bodies,) of the men that have transgressed against God; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh; they shall be covered with everlasting shame and contempt. "And they that serve the city shall serve it out of all the tribes of Israel:" out of every nation, and kindred, and tongue, and people, shall come those who are impenitent and accursed. "All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city:" every thing throughout the whole earth, and throughout the whole creation, shall be perfect of its kind, and upon all shall be written, "HOLINESS UNTO THE LORD."

"And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince; and it shall be the holy oblation: and the sanctuary of the house shall be in the midst thereof." The prince's inheritance will exceed in measure all others; and while in the midst of the redeemed themselves shall be the sanctuary of the Lord, in the midst of the prince shall be the sanctuary of the house itself. Through him shall the Most High God throughout

eternity make known His high commands to men as one family, one universal kingdom. Still he will be the least in the kingdom of God; for while he shall be the servant of the Lord, he shall be the servant, in a peculiar sense, of all his brethren. The impenitent shall minister to their material enjoyments; the prince shall minister to their intellectual and spiritual delights. Not that he shall be a mediator in any sense of the word; not that he shall be the medium of communicating any internal spiritual influence to the hearts of the redeemed; that each must obtain for himself by God's dwelling in him; but the ever increasing knowledge of the glory of the Lord shall be communicated through him to his fellow-saints, just as in the present state he has been made God's instrument in the enlightenment of the world. "Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince." The priests and Levites shall aid the prince in the work of enlightening the redeemed family in the knowledge of the Lord, from glory to glory. What they communicate externally, the Spirit of God will apply within; and the material universe will furnish illustrations of every new display God shall give of Himself. Between the border of Judah, the Jewish dispensation, and the border of Benjamin, the christian or gospel dispensation; between the history of these two, during the times of the world's regeneration, there will be ample scope for endless study, and in these the prince himself will be enlightened by the Lord.

Ver. 23—29. "As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a por-

tion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God." The particular truth illustrated in this passage is in the 28th verse, which teaches that many shall inherit the promised land who left this world as polluted as Tamar, and as murmuring and discontented as the Israelites at Meribah-Kadesh. Still they possessed virgin spirits, their conscience never having been enlightened by the Spirit of God, they had not the knowledge of good and evil, in that spiritual sense which reprobates a man if he continue disobedient, and regenerates him if he be willing to do God's will. They shall be raised from the dead and quickened by God's Spirit; but they shall know nothing experimentally of Jehovah until taught in glory, and then they must grow progressively in knowledge and in glory. They shall be always immeasurably beneath the attainments of those who by faith overcame in the present world; but they shall be perfectly happy, and shall give glory to God in the highest, and serve and praise Him continually in His temple to the full measure of their individual ability. "And he said unto me, These sayings are faithful and true: and the Lord God of the holy

prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. xxii. 6—9.) And this do all to whom these things are now shown, for remember, God only is entitled to be worshipped; this is the Lord's doing: it is marvellous in our eyes.

Rev. xxii. 10—15. "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." The mystery of God is about to be finished; the seventh angel has begun to sound; therefore, make known to all men what thou hast seen and heard, for the time is at hand. "And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel

say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God." (Ezek. xii. 21—28.) "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The hour of God's judgment is come; "and now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. iii. 10—12.) "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." This is the second warning of the near approach of the Lord of glory. He shall come as a thief. Blessed are they that watch and pray, lest they enter into temptation. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Christ's commandments are not grievous; all He asks is, that we believe in Him, and love our brethren as we love Himself. These are the commandments of Jesus, and blessed are they that do them; they shall receive the gift of God's Spirit, as a Spirit of life,

love, peace, and joy; and their whole spirit, soul, and body, being wholly sanctified, they shall come from the east and from the west, from the north and from the south, and entering in by the gates on either side of the city, they shall sit down with Abraham in the kingdom of God, and the Lord Himself shall be for ever in their midst. "And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there." (Ezek. xlviii. 30—35.) "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Without, in the state of the impenitent, are unbelievers and deceivers, and they whose spirits are rebellious, working what is unseemly in themselves; they who have tyrannized over others, destroying that freedom of will which God gave to every man; they who have worshipped the creature rather than the Creator; they who received not the love of the truth, that they might be saved; but who, in opposition to the strivings of God's Spirit, and the remonstrances of conscience, persisted in the doing of what was wrong,

loving a lie, and making a lie with which to deceive others; pharisees and hypocrites, whose judgment is just.

Ver. 16—20. "I Jesus have sent mine angel to testify unto you these things in the churches." It is the Lord Himself who now speaks unto men from heaven, through the man He has appointed; see that ye refuse not him that speaketh. "I am the root and the offspring of David, and the bright and morning star." Jesus is the root of David: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. xi. 10—12.) He is also the offspring of David, for out of the family of David, according to the flesh, Christ came, who is over all, God blessed for ever. "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 23, 24, 31, 32.) "He is the bright and the morning star;" the Lord of angels. "And the Spirit and the

bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." There is not one living upon the earth, but may be a partaker of eternal life and heavenly happiness if he will; and whosoever comes short of the glory of God will be self-condemned, for he would not, even when entreated and beseeched, accept God's unspeakable gift. Go into all the world, and preach the gospel unto every creature: freely ye have received, freely give; and tell all men they may enter the gates of the city if they are willing; none are excluded, but they who exclude themselves; none are beyond the reach of salvation, but they who deliberately and wilfully despise it. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The book of God's remembrance is the opened books of nature, scripture, and providence. What is written, if not in accordance with what is already revealed, must be rejected: "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.) Nothing can be added, neither must any thing be diminished from what was written aforetime; wo unto that man who will do either the one or the other; but blessed are they, who, like the noble Bereans, will search the Scriptures daily, whether these things be so. I speak as unto wise men, judge ye what I say; if God

be not now speaking, take heed how and wh
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testifieth these things saith, Surely I come q
Amen. Even so, the Lord Jesus has now
Prepare to meet thy God, O Israel. "The grac
Lord Jesus Christ be with you all. Amen."

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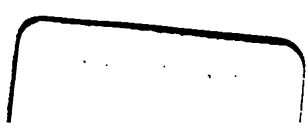
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